PUBLICATION ANNOUNCEMENT

The publication of this book was early arranged for with the Bureau of Information and Supply, at the Diocesan House, through which the necessary preliminary steps were taken by way of announcements, etc., and at considerable expense.

At the Diocesan Convention of 1913 the author had been constituted Historiographer of the Diocese in recognition of the proposed enterprise which was thus given an official status.

At the Convention of 1915, in a report to the Bishop, the Historiographer stated that the work had been completed, that it was ready for printing if this should be determined upon, and the typewritten manuscript was formally placed in the possession of the Convention. Thereupon a Resolution was adopted in these terms:

Resolved: That this Convention desires to express its appreciation of the faithful and arduous labors of the Rev. D. O. Kelley, Historiographer of the Diocese, in the preparation of the History of the Diocese; and be it further

Resolved: That the President of the Convention be requested to appoint a Committee of five to arrange for its publication.

The following persons were appointed as members of such Committee: Rev. Messrs. Frank H. Church, J. Wilmer Gresham, Ross Turman, Mr. H. R. Braden and Mrs. Louis F. Monteagle.

The Committee met promptly and, after careful consideration of several bids, they unanimously decided to accept the offer of Messrs. Bolte and Braden, No. 50 Main Street, San Francisco, to print the book and have it bound, thus providing that the author might be able to assist personally in seeing it through the press.

The price, two dollars, was settled upon from the first as the least that would cover the cost of publication, taking into consideration the limited circulation to be expected for such a book.

Application for copies should be made to the Bureau of Information and Supply, Diocesan House, 1217 Sacramento Street, San Francisco.

THE RT. REV. WM. FORD NICHOLS, D. D.
Bishop of the Diocese of California.

History

Of the

Diocese of California

From 1849 to 1914

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Historiographer of the Diocese

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Map of the Diocese of California, 1915

FOREWORD

It is seldom that the work and the man are so happily fitted together as are this History of the Diocese of California and the Historiographer who has written it. For more than two-thirds of the period covered by the History the Reverend Douglas Ottinger Kelley has been an active clergyman of the Diocese. He has been part of it continuously for upwards of two score years of its growth. He has personally had large opportunity to know of its annals at first hand. Moreover he himself has been identified with some of its most important missionary and institutional origins. He has indeed under God made no unimportant part of the History he writes.

The book itself may be safely left to show the advantage of having a writer whose sharing in the history has not qualified extent and closeness of observation with bias. And as the pioneer Diocese of the Pacific Coast, the Diocese of California has some unique and notable points of interest for Churchmen in general. Within its borders occurred the first use of the Prayer Book and the first recorded Missionary Prayer in the territory of the United States. It had the first Bishop on the Pacific Coast; the first formal fixing a Cathedral Seat in our American Church was in this Diocese; the first Conference of a Missionary Department was held here and the first House of Churchwomen was organized here. The Diocese has been divided three times and is now about as strong as it was at any time when undivided, notwithstanding its unprecedented disaster as an American Diocese in 1906. Properly included in this History is that of the Church in the Dioceses of Los Angeles and Sacramento and of the District of San Joaquin in its beginnings in the undivided field together with some sketches of their later separate development. The first General Convention of the Twentieth Century was held here in 1901, and while these and other items of general interest are part of the Diocesan History this recital of what the Diocese has passed through in the more than sixty years cannot but mingle deep humility with gratitude to God. Problems have been and are still thick; in human insufficiency and frailty there has often been the need to learn the lesson of trust and each worker in his generation has realized how far short of his vision he has fallen. But withal the record of blessing which runs through these pages truly justifies for the retrospect that which was happily taken as a prophetic sign at Bishop Kip's consecration in New York City, on the Festival of St. Simon and St. Jude, October 28, 1853, when the Church in California with its first noble pioneers was only four years old. One who wrote of the Service at the time said: "The weather was exceedingly unpleasant during the early part of the morning, but after the consecration of the Bishop and while the Communion Office was proceeding, the clouds broke away and a gleam of tinted sunshine fell upon the Altar and lighted up the Sanctuary." This was beautifully illustrative of the History of the Diocese of California.

WILLIAM F. NICHOLS

25030

Dedication

To A. A. F.,

For forty-five years and more my closest friend and counsellor, whose inspiration and sympathy have ever been my earthly stay and stimulus;

and to the

DIOCESE OF CALIFORNIA

to which the larger part of my life-work and my whole ministry have been given; this book is affectionately dedicated.

D. O. K.

D O Kelley

Mr. Kelley was born January 28, 1844, on Kelley's Island, Ohio. At the outbreak of the Civil War he was a student at Hobart College. After three years' service in the Union Army, fifteen months a prisoner of war, he studied Law, and was admitted to the Bar, in Columbus, Ohio. In 1867 he came to California and engaged in the practice of his profession.

Three or four years later he yielded to promptings which had been felt in his earlier life and prepared to enter the Holy Ministry, encouraged by Bishop Kip and other friends in San Francisco.

He was ordained Deacon March 17, 1872, and Priest on Trinity Sunday, May 31st, 1874. He has been a member of every Convention of the Diocese, as lay-delegate from St. Peter's Church, San Francisco, or as a clergyman, since 1868. The larger part of his ministry has been spent in the Missionary field and all of it within the Diocese of California. In 1874 Mr. Kelley married Miss Annie A. Fletcher, of San Francisco.

PREFACE

In the preparation of this History of the Diocese of California it has been the hope of the author to present such a compilation of the facts and events making up the record as will serve to perpetuate them in a convenient and authentic form for future reference; and at the same time to place them somewhat attractively before the reader by guarding against too dry a succession of mere dates, names and statistics. Narration and topical treatment of important matters have been combined, with occasional comments and observations upon prominent characters and measures which from time to time come into the story; and in the liberty thus assumed, though no one, probably, can entirely put aside the personal equation of view point and predilection, it has been the writer's constant purpose to speak only as from a mind unwarped by prejudice, however sensitive to the impulses of a practical, progressive and aggressive, yet conservative American Catholic Churchmanship. Providentially the Diocese has been free from the party spirit that has at times rent asunder those who should dwell together as brethren. Our temptations or occasions to line up along or to discuss party questions or schools of Churchmanship have been so few that the writer has been free to let his inner prejudices be governed rather by the simple missionary spirit. Still it is too much to expect all who may read these chapters to agree with every expression or view presented in them. Some of these views, possibly, have been ventured upon this generation too soon to be impartially considered. If so, the writer craves indulgence.

Having been persuaded to go on with what was foredoomed to be only a labor of love, giving it the best of our ability and practically all our time, the only hope now is that the History may be in some sort an authority regarding the early annals of the Church in California, so far at least as the gathering of them together for convenient reference. Little more than this is expected.

There has been difficulty in securing data, largely because of the destruction wrought by the fire of 1906. On the other hand the problem has been at times to contrive from a plethora of data statements sufficiently concise for our space and yet containing a desirable fullness of interesting and valuable facts. This applies especially to the Parish Chronicles in Appendix B.

The supplemental chapters continuing the histories of the Dioceses of Sacramento, Los Angeles and the District of San Joaquin, for one of which we are indebted to its own Historiographer, will give the book a fair claim to be a History of the Church in the State of California.

The Appendices have been made the repository of some of the most valuable matter entering into our compilation, and requiring the largest amount of labor in its preparation. The Index, also, it is hoped, will be found both full and convenient for use.

To the many friends who have given kindly help in every possible way we are under unnumbered obligations. Especial mention can be made of only a few: Bishops Nichols and Sanford, particularly for the send-off so generously given by the former in the *Prologue*, with continued encouragement as the work developed, while the latter is responsible for the first suggestion of the undertaking itself; Archdeacon Emery and the Rev. F. H. Church for blazing a way to publication; the Rev. E. L. Parsons for writing the first part of Chapter XX; Mr. Tracy R. Kelley for patient reviewing of portions of the text; to Dr. H. H. Powell and the Rev. F. H. Church for expert proofreading; Mr. W. A. M. Van Bokkelen for important contributions of canonical and financial matter; and last but not least, Mrs. J. G. Cadman for expert and invaluable clerical assistance from the beginning of the enterprise.

D. O. K.

Berkeley, Calif., January 28, 1915.

ERRATA

On Page 70, line 5, for "their own" read "diocesan."

On Page 449, line 16, last word read ΔΕΙΤΟΥΡΓΙΑ, and on line 17, sixth word, ΔΙΑΚΟΝΙΑ.

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THE PRAYER BOOK CROSS.

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History of the Diocese of California.

CHAPTER I

INTRODUCTION

Drake's Bay

NO History of the Church in California would be quite complete, or have its fittest introduction, without beginning with some notice of the first use of the Prayer Book Services within the present territory of the United States, by the Rev. Francis Fletcher, priest of the Church of England and chaplain of Sir Francis Drake; for the scene of the occurrence is within the bounds of the Diocese of California as since and now delineated. The exact spot may be considered as established by Professor George Davidson, Sc.D., of the United States Coast and Geodetic Survey, (in a paper read before the California Historical Society, in 1889) as the cove long since known as Drake's Bay. Probably a number of services were held on shore during the period of the *Golden Hinde's* stay, from June 17 to July 23, 1579, for patching up and watering, but St. John Baptist's Day, June 24, is the date ecclesiastically fixed upon for especial commemoration.

The notable event is now marked by a monumental Cross in the Golden Gate Park of San Francisco, known as the Prayer Book Cross. It is Ionic in form and of solid grey stone, rising 55 feet from the ground with a base six feet high, and set on a lofty elevation, so that it may be seen from far out on the ocean by approaching sailors and travelers, reminding them that it is a Christian land to which they are coming, a land of the English Prayer Book. The Cross was erected in 1894, by Mr. George W. Childs, of Philadelphia, at the instance of Bishop William Ford Nichols. The inscription on its face is as follows:

"A memorial of the service held on the shore of Drake's Bay about St. John Baptist's Day, June 24, 1579, by Francis Fletcher, Priest of the Church of England, Chaplain of Sir Francis Drake, Chronicler of the Service."

(On the Reverse)

"First Christian Service in the English Tongue on our Coast.
"First use of Book of Common Prayer in our Country.
"One of the first recorded Missionary Prayers on our Continent.

"Soli Deo Sit Semper Gloria."

(On Base Front)

"Gift of George W. Childs, Esq., of Philadelphia."

It is related that the good Chaplain read the services and celebrated the Sacrament of the Holy Communion to the great amazement of the simple, red-skinned natives who flocked in considerable numbers to the scene, to whom also he "preached the Gospel with much fervency."

Still it may not unreasonably be asked of one supposed to be dealing with the facts of history, what logical or chronological connection there is between this event itself, however interesting, and the long subsequent planting and development of the Episcopal Church here—seeing that no trace of any spiritual or other results of the Chaplain's teachings and services have survived and come down to us—unless it be that some *germs* were left in the soil or atmosphere of California from the spirit of adventure which actuated the setting forth of Sir Francis' expedition and was augmented by the perils of the long voyage ere these shores were reached; germs which later developed into the spirit of adventure and discovery along ecclesiastical lines that has distinguished California's Church.*

There is also a report current, sufficiently well authenticated to claim notice here, of the first religious, non-Roman, service in San Francisco, being one held by the Rev. W. R. Leavenworth, a Church clergyman and the Chaplain of the Col. J. D. Stevenson Regiment, which came to California in 1847. It was held in a room in the "Parker House", on Kearney Street, opposite the Plaza, in the morning of Sunday, March seventeenth, the day of his arrival. A good congregation was gathered for the purpose by the efforts of Chaplain Leavenworth and a few friends, from the streets, the dance-halls, and the saloons of the town. There is no record, however, that this service was followed by others at that time.

* Such as the suggested coquetting with the Russo-Greeks, and its pioneering in the Cathedral movement, in incorporation of a diocese, in a sound financial system and in the House of Church Women, of which some accounts will be found in the course of our story.

Introductory Observations

It is too soon after the events which make up the history of the Church in California for a general, unbiased or judicial discussion of motives and policies of leaders in movements here which were at the time or have since been subjects of controversy; or for extended biographical notices in most cases; and yet there are certain conditions which have entered so formatively into the initiation and subsequent development of ecclesiastical affairs, and of the present status of the Church as to call for some analysis and examination in order both to explain what might otherwise be set down ignorantly or unfairly to gross negligence or well-nigh criminal apathy, and likewise to give credit where credit is due.

The distinguishing features which have developed in the short history of the Diocese of California will in some instances be set out with fullness of detail sufficient to emphasize their importance as well as their origin and development, in some cases in the language mainly of those to whose genius and devotion they are owing. An instance of this will be found in Chapter XII describing the financial system of the Diocese of California, by the honored and venerable Treasurer, Mr. W. A. M. Van Bokkelen.

There will be found supplemental chapters giving accounts of the daughter dioceses of Sacramento and Los Angeles and the District of San Joaquin from the time of their separation, respectively, from the parent Diocese, thus providing a history of the Church in the whole State of California.

Detailed histories of parishes will not be practicable here. The dates of their organization, and a list of rectors will be given, with information regarding the first and subsequent Church buildings, making quite full parish histories, in Appendix B.

Finally, it is the earnest desire of the writer, to make this History sufficiently complete and accurate to become an authority in the matters treated of; and at the same time to put it in such form as to be readable. So far as possible mere statistics and lists of names will be kept out of the text of the story itself, and succinctly placed in the Appendices, which will indeed, be made an important and valuable part of this book.

Other explanatory matters will, where possible, be relegated to foot notes. The Index will be found to be very full, by means of which any name of person or place, or any distinct subject or recorded event may be easily found.

HOLY TRINITY CHURCH. See pages 7 and 342.

GRACE CHURCH. See pages 8 and 342.

CHAPTER II

FOUNDATIONS

THE problem presented in California in 1849 was different from any that the Church or other agency of civilization had ever met with. The discovery of gold the year before had suddenly attracted to the Coast and the interior hills throngs of adventurous young and middle-aged men from every state in the Union. They had come on short notice, with the one object in mind, to seek wealth from the new "diggings". Their only equipment was for this. Their plans contemplated a very few years' stay, and then a return "home" with the rich proceeds of their labors. But it was not long before quite another class and type of men, equally adventurous, and even more keenly bent on gain followed them with shiploads of merchandise to supply the supposed needs and appetites of the miners. These, landing at the little Spanish port of Yerba Buena,* made that the depot of supplies whence shipments up the river might be made by smaller craft to the mining camps, and where, too, the miners themselves could come for goods, and find disposal for their "dust".

This led to the erection of numerous tents and shacks for stores, for saloons, with bunks and eating houses and other temporary shelters. The population grew, too, from the considerable and increasing number of the failures and from the discouraged miners who came to try their luck with the more light-handed speculators and traders "down below". And so, within the year, Yerba Buena had become the American "City of San Francisco," with some 30,000 inhabitants, including now a sprinkling of professional men, Government officials and more respectable merchants, a few of whom were accompanied or soon followed by their wives and children.

The beginning of the Church and of the Diocese of California, to which this volume is devoted, is less obscure than such beginnings are usually found to be. Yet here, too, there is some uncertainty as to just what should be considered the very first starting point for the history now undertaken. The *time* may easily be fixed as late in the year of our Lord 1848, or early in 1849. Among the pioneers who arrived in those years were

* This had been officially changed to "San Francisco" in 1847.

many earnest intelligent Churchmen, who brought Bibles and Prayer Books and the blessings of priests and pastors of the Church in their Eastern homes wherewith to sanctify their lives in this strange new land.

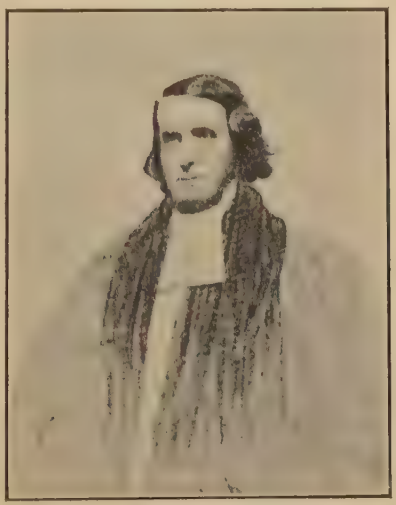
Doubtless not a few private altars were thus set up, here and there, where these stalwart young soldiers of the Cross began their California careers, "prospecting", in mining camps and in business ventures.

Many of these men, the best of our American manhood, sons of Christian fathers and mothers, brought with them not only Bibles and Prayer Books, but settled convictions of religious faith and habits of devotion; armor against what should be the peculiar, insidious temptations of the strange, strenuous life upon which they were entering; just as by hundreds and by thousands the very same class of young men were soon to be found in the armies of the Union and the Confederacy to battle fiercely for what they considered high principles of patriotism, and were faithful unto the end both to God and to Country. The struggle was not an easy one in either case. It tested the very fibre of men's courage, both physical and moral. Watchfulness, alertness, self-mastery had to be sustained on lonely outposts or in crowded ranks, whether in the military campaign, or the California diggings. In each there were times of relaxation and of idleness even more wearying and dangerous than the times of stress. The soldier of the Cross or of his Country, adventurer in pursuit of earthly gold or of his Country's freedom and stability, alike had need to keep bright his personal armor of Christian faith and habits of devotion. It was often difficult for either pioneer or soldier even to know when Sunday came with its reminder of, if not much opportunity for, the old familiar observance. Many and many the time when the shadow of a rock, or of a leafy tree, or the solitude of an unfrequented pathway beyond sight and sound of camp life was sought out by the miner, as later by the soldier, and consecrated to a half hour's or an afternoon's quiet reading, meditation and prayer, timed perhaps to coincide with the hour in the old Church at Home when father and mother, sister and brother, wife or sweetheart would be kneeling, maybe at the altar rail, and with *him* in their thoughts. At such times there were indeed Bethels and Altars set up, though invisible save to the All Seeing Eye and unfound by the historian's search, yet most strengthening to the worshiper himself as he worshiped there in Nature's mighty Temple of Silence and Beauty the great Maker of it all, still, as an intelligent, loyal Christian and Churchman he remembered

the teaching of his Lord, and that His disciples not contenting themselves or excusing themselves with "sermons in stones, books in the running brooks and good in everything," were also bound to meet together in His Name and Presence for Prayer and Sacraments at the Altars of His Church where an allegiance is owed and service to be rendered.

But are not such bethels and hours of devotion to be counted in the beginning and foundation laying of the Church and Diocese of California? Who will dare say not? Of public church service or organization by any of these there may be no known record. Neither is it known certainly when or by whom the first priestly foot of the Anglican Communion was set upon these shores to minister the Word and the Sacraments of the Church, save only those of the Chaplain of Sir Francis Drake, in the sixteenth century, as already recorded.

The first parochial organization was that of "Holy Trinity Church," changed afterwards to Trinity, San Francisco; and the first clergymen to begin holding regular public services of the Protestant Episcopal Church here were the Rev. Flavel S. Mines and the Rev. Augustus Fitch, of the Diocese of New York, on July 8th or 22d, 1849. The organization of Holy Trinity Church took place immediately afterwards, with the Rev. Flavel S. Mines as rector. It will be safe then, to take this service and this parish organization as the beginning of this History.



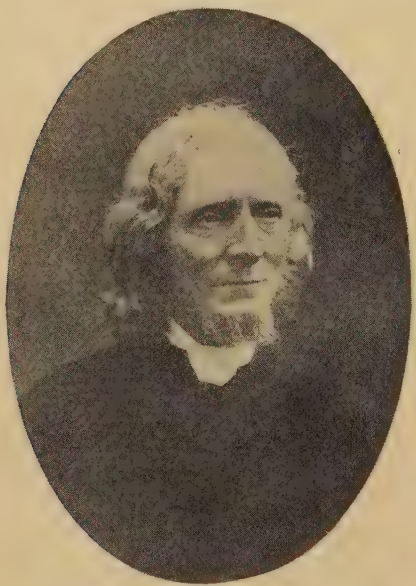
THE REV. FLAVEL S. MINES.

In the following August, the Rev. Dr. J. L. Ver Mehr arrived, also, and under peculiar circumstances which, but for the exceptionally fine natures of these two clergymen, might easily have occasioned trouble of a serious character.

It seems that the General Board of Missions had been appealed to in the Fall of 1848, in a paper "signed by six of the most influential Churchmen of San Francisco", to have a missionary sent there at once, and promising full support and aid.

In response the Board of Missions, after some delay, appointed Dr. Ver Mehr as its missionary to San Francisco, in November. Owing to an attack of smallpox just before the sailing of the steamer by which passage had been promptly secured, his departure was delayed till the 8th of the following February.

In the meanwhile other San Francisco Churchmen, either ignorant of the request which had been made to the Board of Missions, or already committed to the project which resulted in the organization of the parish of Holy Trinity, commissioned certain persons in New York to select and send them a rector. Acting promptly, they chose the Rev. Mr. Mines, and started him off by way of Panama, with the result that he reached San Francisco two months or more ahead of Dr. Ver Mehr, who with his family had gone via Cape Horn, so when the latter arrived, he found his mission field occupied by another. A serious problem was presented. However, in spite of the questionable wisdom of so soon establishing a second parish in the young city, those who had secured the action of the Board of Missions determined to stand by the duly appointed missionary and keep him in San Francisco. This resulted in the organization of Grace Church on April 28, 1850. The first Church was opened for services on July 20, 1850.*



THE REV. DR. J. L. VER MEHR.

The two clergymen soon became warm friends, nor does there appear to have been any serious or lasting friction between the two congregations, though their Church buildings were for a time located very close to each other, the one, Holy Trinity, at Powell and Jackson streets, the other on Powell between Jackson and John streets. Within a very few years it was proven that there was room in the rapidly growing city for both parishes, and that still another might well have been established,

* The first service held by Dr. Ver Mehr was at the residence of Mr. Frank Ward on Oct. 7, 1849.

even then, had there been on the ground the necessary, authorized overseeing, directing power, with the right man to undertake it.

There were only three Protestant ministers at work in the community so far as the records at hand show, Mr. Williams, Presbyterian; Mr. Hunt, Baptist; and Mr. Taylor, Methodist, long afterwards lovingly known as "Father Taylor"; and one Roman Catholic priest, by the name of Langlois, very soon joined by a number of Jesuit fathers.

Scarcely had Dr. Ver Mehr, the Church's duly appointed missionary, and Mr. Mines, the rector chosen and supported by the parish of Holy Trinity, been a year in the field, when word was received that the Board of Missions in New York had passed a resolution "'that the mission to California having performed what could be expected, California was no more considered missionary ground." It is little wonder that clergy and people were mystified as to the purport of these words. Evidently, at any rate, the Board meant to undo what had grudgingly enough been done in sending Dr. Ver Mehr out as its missionary, less than a year before, and to leave the Church on the Pacific Coast to its own resources. Little wonder that they felt discarded if not repudiated by the home Church through its official authorities. With heavy hearts the two friends consulted at the bedside of Flavel Mines, the rector and the "missionary", and they determined that under these circumstances it became both a right and a duty for them to take measures toward some kind of an organization. From all appearances, too, there was no likelihood of a missionary bishop being sent here to do for California what Bishop Kemper was known to be doing so wisely and energetically for his vast field in the rapidly settling northwest.

It was then, and under such circumstances, that in their conversation the incident occurred which was afterwards distorted into a threatened act of disloyalty by the Church in California in seeking a union with the Russo-Greek communion as represented in Alaska, with its episcopal oversight of some colonies of Russians here and there on the Western Coast of the United States. In order to set this story at rest as to what did occur between these two faithful priests of the American Catholic Church on this occasion, and its only possible basis, their conversation as recorded by the Rev. Dr. Ver Mehr himself in his "Checkered Life", (page 363) is quoted: "Well do I

remember that morning! Flavel Mines was confined to his bed. Consumption was hard at work. But his spirit was alive, and when I sat at his bedside he spoke long and feelingly to the point.

"'The Russo-Greek Church,' said he, 'is perhaps nearer to the true organization of the Catholic Church than any other. How would it do to get Episcopacy from them?"

"I was startled. I had my doubts concerning the Russo-Greek Church. . . . 'At any rate,' said I, 'we ought to call a convention of what there are of clergy and responsible laity in California, and organize. We then may call a bishop, whether from the East or from the West.'

"Flavel Mines smiled, and giving me his hand, he said, 'Let us do so, it may be best.' Accordingly we set to work to call a convention."

Bishop Kip, however, in his "Early Days of My Episcopate", appears to have taken a somewhat more serious view of this incident.

The date of this notable conversation cannot be given with certainty, but it was probably early in 1850. There were two or three other clergymen in California by that time. The Rev. Mr. Burnham of New Jersey held a few services, and steps were taken to organize a parish, in Sacramento, in September, 1849, and then he died there. The Rev. Samuel Moorhouse then officiated for a few months. The Rev. John Reynolds, Chaplain in the United States Army, was stationed with his regiment at San Diego; and the Rev. Augustus Fitch, an elderly priest, who had come over from the Sandwich Islands but had as yet no regular work, was here. The Rev. R. Townsend Huddart appears to have arrived in California soon afterwards; the Rev. W. R. Leavenworth, too, was here, though he had not undertaken any work, or ministered at all for the Church, as far as known records show, excepting only in that first service already mentioned.

CHAPTER III

ORGANIZATION

A CONVOCATION called together in the manner and under the circumstances mentioned in the preceding chapter was held in Holy Trinity Chapel, San Francisco, beginning on Wednesday, July 24, 1850. At the first service, on that evening, the Rev. Dr. Ver Mehr preached, and celebrated the Holy Communion. After service the Rev. Flavel S. Mines was chosen temporary chairman, and Mr. Benjamin Burgoyne temporary secretary, both being afterwards made permanent.

The "Convention", as designated in the minutes, held in all eight evening sessions, besides one or two informal morning conferences. On the second evening a committee consisting of Dr. Ver Mehr, the Rev. Messrs. Mines and Moorhouse, and of the laity, David S. Turner, C. V. Gillespie and Philo H. Perry, was appointed to draft a constitution and canons; while the Rev. Augustus Fitch was elected permanent president of the Convention, and Mr. C. V. Gillespie, Treasurer. The next evening a constitution was reported and adopted, in eight brief articles, one of which provided for tri-ennial sessions of the Convention.

Later on a complete set of canons was reported and adopted. In the title to both the constitution and canons the official name of the Church in America is ignored, and these documents are simply declared to be "for the government of the Church in California". Neither is there to be found anywhere a declaration of union in, or communion with, or fealty to the National Ecclesiastical Body; though the canons of the General Convention are once or twice incidentally mentioned. These rather daring ventures, or challenges, on the part of the primary convention of the young Pacific Coast Diocese, in the year 1850, whether made deliberately after mature consideration and open discussion, or only through unquestioned faith in the wisdom and leading of the committee which reported and recommended them, were at least rather premature; at any rate they proved to be a stone of stumbling and rock of offense when the Diocese came to the General Convention seeking recognition and admission among the family of dioceses represented in that august National Council. "In this we certainly made a mistake,"

admits Dr. Ver Mehr, the chairman of the committee, twenty-five years later. It would appear, however, to have been an expression, humanly natural and quite irrepressible, of the feeling aroused by the neglect or refusal of the General Church at that time to extend a kindly, nurturing arm over the infant California mission.

Such of the clergy as had letters of ordination and had exercised the functions of the ministry in California, were given seats in the Convention. There seem to have been six such present: Mines, Ver Mehr, Moorhouse, Leavenworth, Fitch and R. Townsend Huddart. And besides those already mentioned there were present at the primary convention, or at least recognized as accredited lay delegates, Charles Gilman, Joseph W. Winans, Benjamin Orrick, Joseph Hobson, C. D. Judah, John McNulty and Col. J. D. Stevenson,—thirteen in all. In most cases there is nothing in the journal to indicate certainly the parishes or places represented by these delegates, or that more than seven of them were actually in attendance.

A Standing Committee was elected, consisting of the Rev. Flavel S. Mines, the Rev. John L. Ver Mehr, the Rev. Samuel Moorhouse and the Rev. Augustus Fitch; Mr. Charles Gilman, Mr. David S. Turner, Mr. Joseph W. Winans and Mr. Philo H. Perry. Also "boards of trustees", and in some instances, "treasurers" of the various "diocesan institutions" and "funds" which had been provided for in the canons.

At the last session, on August 2d, deeming the Diocese duly constituted, the Convention proceeded to elect a bishop. After silent prayer a ballot was taken. Mr. Mines received one vote and Dr. Ver Mehr two. The majority was for the Rt. Rev. Horatio Southgate, who had just resigned the missionary bishopric of the American Church in Constantinople, and his election was made unanimous. Bishop Southgate, on being officially notified, promptly declined.

It is both curious and interesting to notice in the constitution and canons adopted by that little handful of churchmen not only the general completeness and churchliness, with some exceptions, with which they covered the usual ground in such enactments, but also several peculiar provisions and wordings which have been preserved and have come down through the several revisions during the sixty years now elapsed, and are still to be seen in the constitution and canons of the Diocese. A few others were found to be impracticable, or at least premature, though they told of a vision and of sound Church principles that might well have been realized under clear strong practical leadership.

As an example of this, canon XVI declared that the "Diocesan Institutions shall be a College, a Theological Seminary, a Presbyterium and a Sanctuarium." Each of these institutions is later defined, as far as necessary, and the mode of its administration and support laid down. The "Presbyterium" was to be an Asylum for the care of disabled clergymen of the Diocese; and the "Sanctuarium" was to be a similar retreat and home for infirm "widows in full communion with the Church having attained the age of sixty years." The last two of these were allowed to disappear from the canons by action of the Convention of 1853. The other two survived till 1866, when they also failed of finding place in the Digest published in the Journal of the Convention of that year. The unfortunate *faux pas* in the primary constitution was corrected in 1854 and 1856; and also the provision for tri-ennial instead of annual meetings of the Diocesan Convention.

It may be significant, in this connection, that no action was taken with a view to seeking recognition by the General Convention, and admission into union by it. And no deputies are reported in the Journal as having been chosen to represent the new diocese in that body in case of admission into union with it.

The constitution and canons as adopted will be found in Appendix "A".

TRINITY CHURCH, SAN FRANCISCO.

Pine Street, North Side, and East of Kearny Street.

This was really the first building erected as **Trinity Church,** that built on the southwest corner of Powell and Jackson Streets, having been known as "the Church of the Holy Trinity," which was the name of the parish as first organized. See the picture of this church, or chapel, on page 4. There the first Convocation, or "Convention," as it called itself, for the organization of a diocese was held in 1850. Late in 1851 the name was changed to "Trinity Church and Parish," and this building was erected on Pine Street, in which the Rev. Mr. Mines lived to see his congregation settled as related in Chapter IV; and where his body rested beneath its chancel till its removal to the Church built later on Post and Powell Streets. Here, too, the greater part of the Rev. Christopher B. Wyatt's ministry in his two rectorships of the parish was exercised, and where Bishop Kip tells of having found a congregation "in the very height of prosperity," the building having then been enlarged.

CHAPTER IV

SLOW GROWTH—CONVENTION OF 1853

IN the canons as adopted, and briefly commented on in the preceding chapter, were several provisions for a fund and its administration in the interest of missions within the Diocese. The best that can be said of these provisions is that they show that the Convention was not altogether unmindful of the subject of which they treat. Apparently, however, it had not occurred to those responsible for the beginning of organized Church work here that missions need have any prominent place in it. Nor did they have for several years.

When the Primary Convocation, or Convention, adjourned after organizing a "diocese", as has been seen, there was not in the whole State outside of San Francisco anything that could be called an established parish or mission of the Church, though services had been irregularly held at a few points in the interior; unless an exception be made of Sacramento, where the Rev. Samuel Moorhouse is said by Dr. Ver Mehr to have begun "regular services". If so, he left there soon after the adjournment of the primary convention, under a cloud, to be followed by the requirement of the ecclesiastical authority of the young diocese to ask of his bishop to be displaced from the Holy Ministry, along with the Rev. Dr. Leavenworth. Then "fire and flood" in the words of the Standing Committee in its report to the next convention, "brought desolation in the moment of exertion"; after that there seems to have been a time of inactivity.

In that same report it was also stated that the Rev. Mr. Reynolds (of the United States Army) had "succeeded in reorganizing the Church in Stockton, where a few Churchmen had in these times of desertion assiduously kept up the services." It was at this time that the Rev. O. Harriman spent about a month in Stockton, "holding services and presiding at a meeting at which steps were taken to organize St. John's parish."

At Marysville, also, the Rev. and venerable Augustus Fitch had begun holding services, but "was obliged to leave the Diocese early in 1852, and at this time, (1853) the parish at that place is defunct."*

* Report of Standing Committee in 1853.

The Rev. Flavel S. Mines died August 5, 1852, of consumption, after a lingering illness borne with much Christian patience and courage, faithful and hopeful to the end in his last life work of helping to found and build up Trinity Church, San Francisco, the first organized parish in California. But he had lived to see his congregation housed in the new Church on the north side of Pine street, between Montgomery and Kearny, built of corrugated iron.* During the vacancy in the rectorship which followed services were kept up by the Rev. Dr. Ver Mehr, rector of Grace Church, and several other clergymen who chanced to be in the city.

Mr. Mines was succeeded in the rectorship by the Rev. Christopher B. Wyatt, of New York, who arrived and took charge on February 19, 1853.

The phenomenally rapid growth of the city and the state during the three years had not been accompanied by a like apparent growth in the Church, although the congregation of Trinity Church had greatly increased, and the enlargement of the Church building had become necessary.

A few months later as described by Bishop Kip, "the parish was in the very height of prosperity, with a noble, energetic congregation, comprising as much intellect and cultivation as I ever saw gathered in a similar assemblage."†

The second Convention met May 4, 1853, with a reduced membership, both clerical and lay. Only three clergymen were entitled to seats. To these the Rev. Orange Clark, chaplain of the United States Marine Hospital, was added by a resolution giving him membership in the Convention. The four clerical members were therefore, Rev. John Reynolds, chaplain, U. S. A., Rev. John L. Ver Mehr, Ph.D., rector of Grace Church, San Francisco, and Rev. Christopher B. Wyatt, rector of Trinity Church, and Mr. Clark. Also these four parishes: Grace and Trinity parishes, San Francisco; Grace, Sacramento, and St. John's, Stockton. The lay delegates from these parishes were: David S. Turner and Dr. Charles S. Tripler; Philo H. Perry and J. Davis Hawks; Joseph W. Winans, George E. Montgomery and Lewis B. Harris, and W. H. Glover.‡ Mr. J. Davis

* Mr. Mines had been a Presbyterian minister before taking orders in the Church, and was the author of the well-known book, "A Presbyterian Clergyman Looking For the Church", one of the earliest of that class of publications.

† Early Days of My Episcopate.

‡ There appear to have been 14 laymen enrolled as delegates, only seven of whom are clearly represented to have been present and to have participated in the proceedings. Of those enrolled besides those whose names are mentioned, were R. K. Eastman of Stockton, A. W. Hale, Jonathan Edwards, J. W. Bissell, Edward Audaviese and Maj. E. D. Townsend, U. S. A.

Hawks was elected secretary. Dr. Ver Mehr had been elected president. The reduced membership of clergy was caused by the restrictive requirements of the constitution prescribing canonical residence, and by two depositions of men already mentioned who had figured somewhat prominently in the Primary Convention.

This suggests that similar causes were probably accountable for the disappearance of some names of laymen who were recognized as members of the first convention.

The report of the Standing Committee was naturally among the first and most important matters to come before this convention. Several items in this report have already been quoted or referred to as authority for data regarding occurrences between the two conventions. The rest of it may be sufficiently summarized, in the following paragraphs. It opens with expressions of sorrow because there had been withheld the blessing of episcopal supervision, so much needed in a country where the Church in its purity and integrity has to be planted, and with the grace of God extended; that a field so open, so ready for planting seeds of sound doctrine and worship, is left without a chief shepherd and guide. "The Diocese, organized in 1850, has remained almost stationary—we are obliged to confess it: nay, in the eyes of some it may have seemed to be defunct. Yet it was not, because Truth is immortal. It exists, but in verity we cannot say more." And then in a more hopeful tone, the committee goes on to say that "in San Francisco, Trinity Church and Grace Church are in progressive condition. They are, however, insufficient to perform the Church work in this growing metropolis." "There is a numerous population too far removed from both, to whom the Church might and ought to be brought."

"And this leads us," the report goes on to say, "to a serious consideration, which we submit to the Convention, in the hope that some action will be taken to prevent further delay in the important work entrusted to all Churchmen. As a diocese we ought to manage our own affairs. Whether we ask for admission into union or not we can no more rely on missionary help. We ought to take measures for establishing an efficient system of diocesan missions. We cannot expect the laity, necessarily engrossed by secular pursuits, to take the lead. It is our duty, our solemn duty to do so, and to do so *now*. The action upon this will assuredly be one of the most important of this Convention."

The next day, after having adopted a resolution to send delegates to the General Convention, which was to meet in October following, with instructions to ask that the Diocese be received into union with that Body, and actually electing them, this action was reconsidered, and on motion of J. W. Winans the election of *clerical* delegates was annulled. This apparently left the four laymen who had been chosen alone on the delegation, to wit: Jonathan Edwards, J. D. Hawks, J. M. Bissell and Edward Audaviese. Two of these seem to have presented themselves to the Convention in New York, but were not given seats, since their diocese had not been and could not then be admitted into union with it.

Just before finally adjourning, a resolution offered by the Rev. Mr. Wyatt, was adopted as follows: "That a committee of two—one clergyman and one layman—be appointed as an executive committee of missions to endeavor to establish posts at the chief points of importance in the state, and that this committee be prepared to render a full report to the Convention at its meeting in May, 1854." The Rev. Mr. Wyatt and W.H. Glover, Esq., were appointed upon that committee.

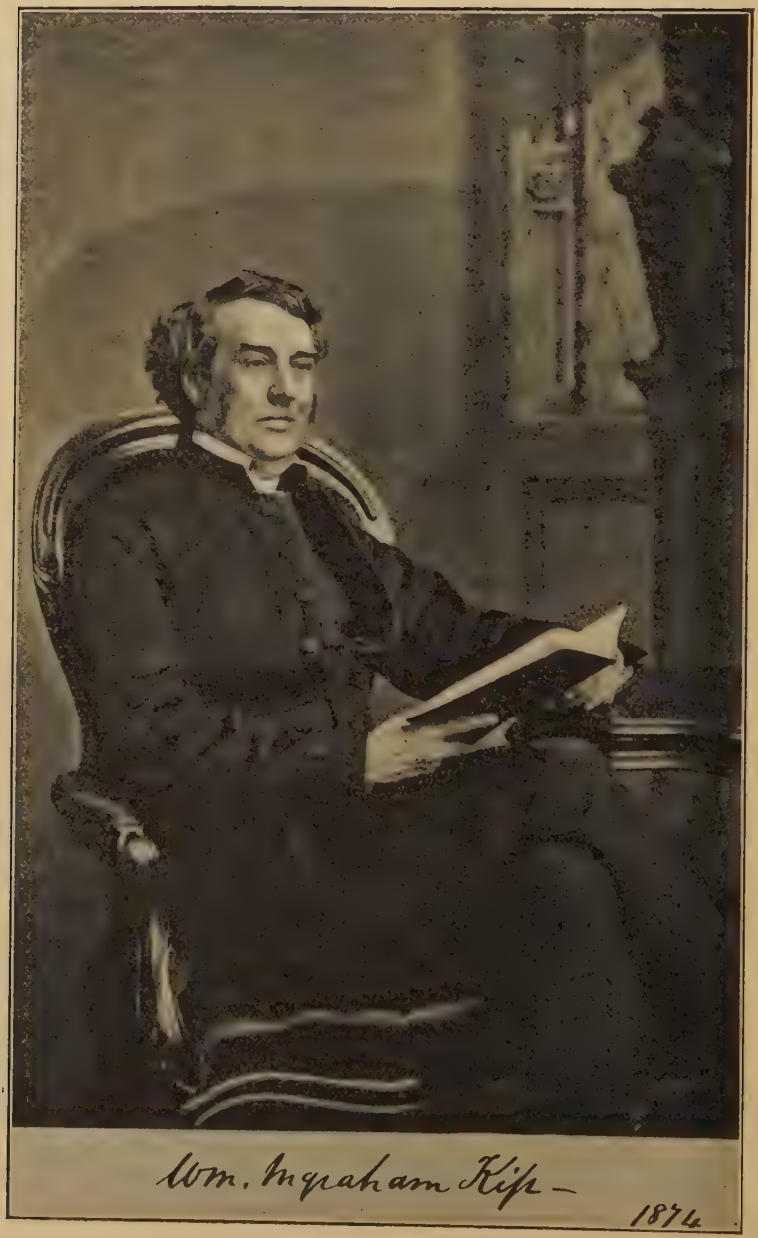
Ten of the twenty canons which had been adopted three years before were either annulled or repealed, one of the amendments being the substitution of "three fourths" for "one fourth" as the proportion of the "Diocesan Fund" which was directed to be appropriated to missions. The initial action was also taken for amending four of the eight articles of the constitution, including the change from tri-ennial to annual meetings of the Convention; but nothing was done to rectify the failure to declare fealty of the Diocese or Convention to the Protestant Episcopal Church in the United States of America. However, in the minutes as written up and published the title, Protestant Episcopal, was assumed.

Upon the whole the action of the Convention cleared and prepared the way in several respects for what was in store for the young diocese. The numerous changes in the canons were all in the direction of a greater simplicity and workableness. Doubtless the more practical mind and experience of the Rev. Mr. Wyatt in its councils had much to do with this. Dr. Ver Mehr was a gentleman of wide learning and scholarly habits, and of a tender and lovable nature, intensely earnest in his Christian faith, impulsive and enthusiastic in the service of his Master and in devotion to the Church of his choice and to the

country, too, of his adoption, but withal unpractical and unskilled in the ways of the world and of the work of the American Church, especially as seen on its legislative and administrative sides; so it is little wonder that largely under his leadership theories and visionary schemes were rather over-expressed in the formative processes of the Primary Convention.

Soon after the adjournment of this session of the convention Dr. Ver Mehr partially severed his relations with Grace Church and went to Sonoma to establish a school for girls. By arrangement with the vestry he was to retain the rectorship for a year, coming down to the city for alternate Sundays. This school, "St. Mary's Hall," was for some time very successful as the only young ladies' seminary of high grade in the state. Four years afterwards it was removed to San Francisco. While in Sonoma Dr. Ver Mehr and his talented and devoted wife were called upon to part with four of their five young daughters, victims of diphtheria, in one week, an affliction which was borne by them both with characteristic Christian grace and humility. The temptation is great to divert this History into a further biographical sketch of this interesting man; but for that reference must be made to his own autobiography in "The Checkered Life."

Dr. Ver Mehr lived till January 18, 1886, when he died in San Francisco, at the time the oldest priest, by residence, in California, honored and beloved.



Wm. Ingraham Kip —

1874

CHAPTER V

DR. KIP'S ELECTION AS MISSIONARY BISHOP

THE General Convention of the Church was to meet in New York City in October, 1853. Somewhat earlier in that year a few of the leading bishops and others appear to have at last begun to think and talk of the situation in California.

For five years there had been pouring into that far distant land, yet a part of their own country, a teeming multitude of the very best of American manhood. During the last three of those years the wives and children of many of these men had joined them here to make homes where at first home life had scarcely been thought of. Whither the lure of gold and greed for adventure had first drawn their husbands and fathers, heroic love and loyalty had been later the even stronger motive on the part of these pioneer American women for undertaking the hardships and dangers of the long sea voyage or the still harder overland journey to the Pacific Coast. Left behind by both men and women were not only home ties, and aged mothers and fathers, but also the church associations and schools, pastors and teachers, and other elevating and refining influences and restraints, a separation from which for any long period must act as a disintegrating factor in life and character. The Church of their fathers and mothers and of their own childhood had allowed them to go and to remain these years almost wholly without effort or thought for extending her sheltering wing and for promptly providing that her means of grace and the sacraments of the Gospel should go and be with them. Yet all manner of evil in the vilest and most dangerous forms not only followed closely but also sprang up as indigenous under the conditions formed in that first period of California's settlement.

It is difficult now to understand how it was that the Church could be so slow to recognize the call and the opportunity to provide immediately that faithful pastors and priests, aye, and a bishop, too, should go out with these her children to be with them, watch over them and minister to them.

It is not for us to sit in too severe judgment, however, upon the people of that generation. There were extenuating circumstances. Owing to the want of early and frequent communication neither the greatness of the flood of people which flowed

into California from 1849 to 1851 and 1852 was realized, nor the social and moral waste due to the conditions of life as they existed here.

And then, too, the missionary conscience of the Church had not yet been awakened as it has been since; nor had her powers developed for entering upon large and difficult fields requiring the expenditure of men and money in proportion. To have provided for the needs of California, as they now appear to us to have been, would have required a score of missionary priests with a bishop at their head, and money by scores of thousands of dollars.

Furthermore, the anomalous position in which the handful of Church people in California placed themselves in organizing a "diocese" with a fatally defective constitution at that, had doubtless much to do with the attitude of the Board of Missions and the General Convention toward California as a missions field; and also the notion, so commonly prevalent, that as "the land of gold" there should be little need of financial help in building churches and supporting them.

The first suggestion of what was likely to be the action of the General Convention, and "*the germ of the California episcopate*",* arose in a conversation which occurred in the study of the Bishop of Maryland, the Rt. Rev. Dr. Whittingham, then one of the leading members of the House of Bishops. It seems that Dr. Wm. Ingraham Kip, rector of St. ~~Peter's~~ PAUL'S Church, Albany, N. Y., had for some time been awakened to an interest in behalf of California. He had been approached in regard to the then vacant rectorship of Trinity Church, San Francisco, and had decided in his own mind that he would accept a call there in case the Rev. Mr. Wyatt, then known to be considering such a call, should decline it. Dr. Kip had also at the same time an invitation to St. Peter's, Baltimore, under consideration. While talking over this matter with Bishop Whittington in his study Dr. Kip mentioned the possibility of his going to California. And then, as though a new idea had been given him, Bishop Whittingham exclaimed, "You must go to California, but not as a presbyter. You must go in another capacity."

When the General Convention met the subject of episcopal supervision for California became a prominent item before it for discussion. But a missionary bishop could not under the canons be placed over an organized diocese. This again threatened to block the whole matter.

* "Early Days of My Episcopate", by Bishop Kip.

At last, however, the problem was solved, after long debate, by ignoring the action of the California convocation in organizing a "diocese", since, too, such "diocese" had not been recognized and admitted into union with the Convention.

Dr. Kip was then nominated as missionary bishop and confirmed by the House of Deputies, after some opposition, by large majorities. It was in the very last days of the session of the Convention. Dr. Kip was urged by telegraph and other means to accept the election without delay, for there would not be time to choose any one else should he decline, and thus the matter would have to go over for another three years. Upon his hasty arrival in New York he found that arrangements for the consecration had been made while there yet remained the requisite number of bishops in the city. This took place, accordingly, on St. Simon and St. Jude's Day, October 28, 1853. Bishop Burgess, of Maine, Dr. Kip's brother-in-law, preached the sermon, and Bishop Kemper acted as the Presiding Bishop and chief Consecrator.*

Now that the attention and the interest of the Church people in the East had been drawn to and centered upon the fact and the needs of the Church in the farthest West of the country, by the concrete act of electing and consecrating a missionary bishop for California, an anxiety that no time should be lost in his reaching his field was manifested, and some of the bishops urged his immediate departure. This was the more difficult on the part of the new bishop himself, because of the rapidity, one might almost say of the suddenness, with which his elevation had been brought about. As Bishop Kip wrote years afterwards: "The consecration was over before I had recovered from the first effects of the surprise produced by my election." In fact so hurried was it that I never received any official notice of my election, nor did I in any way send an acceptance." It will remind the reader of some of the elections of bishops in the early Church as recorded in history.

All the plans of a lifetime had to be broken up. The separation from a parish rectorship of many years, the putting aside of engagements which had been entered into, the labor of packing up for the long journey and for beginning a new home in a new and strange land, to say nothing of causing a wrench to family ties and associations, strong and widely extended, made haste the more difficult. Yet so earnest and energetic was the

* For a fuller account of this whole matter, the reader is referred to Bishop Kip's "Early Days of My Episcopate."

Bishop's own conduct that in less than two months he was aboard ship, (December 20th) with Mrs. Kip and his son, Wm. Ingraham Kip, Jr., and on his way to the Pacific Coast, *via* Panama.

For a vivid account of this trip, with the passage across the Isthmus—it was before there was any railroad there—and of adventures on the Pacific, the reader is referred to "The Early Days."

Arrival in California

Instead of San Francisco, the then little Spanish town of San Diego had the honor given it of the first presence and services of an Anglican bishop; for the steamer *Golden Gate* had broken down, and as she was limping into the harbor, or rather, while trying to get out again to continue her slow progress up the coast, she drifted onto a bar, and there almost went to pieces in the wind and waves, and then had to be abandoned by her passengers. The result was that the Bishop spent nearly a week in San Diego, a guest in the hospitable home of a Spanish don. On the Sunday he was there, January 21st, upon being asked by the few Americans in the place, he held morning service in a hall or court room used by Chaplain Reynolds for Sunday afternoon services. Just before starting again for San Francisco, on the *Columbia*, he read the Burial Service for one of the Golden Gate's passengers; and also met the Rev. Mr. Reynolds, who was with the military garrison a few miles from town, as chaplain.

San Francisco was reached at last, on Sunday morning, January 29th, 1854.

As the Bishop said a few months afterwards in his first convention address, he had never held any communication with either clergymen or laymen in California with reference to his appointment or coming as their bishop; so that as he approached its shores he could not help a feeling that he was coming to a land of strangers. This feeling was promptly removed upon his first landing, for he was met at the wharf with a warm greeting from a committee which had been appointed to receive him, and within a few hours he found himself in Trinity Church joining in the familiar services of the Prayer Book, and preaching to a large congregation. In the evening of the same day he preached again in Grace Church, the service being read by the Rev. Orange Clark.

So it was that California had a bishop at last—whether as a diocese or a missionary jurisdiction was a problem which remained to be solved.

Before beginning upon a record of events, of growth and of development under the episcopal supervision which had been so longed for and looked forward to (that will be taken up in the next chapter) it may be interesting to have something said of the city itself and its people as Bishop Kip saw and first knew them in the early part of 1854. This will be largely epitomized from his own description and comments written by him six years later.*

The City of San Francisco, though scarcely more than five years old, already had a population estimated at fifty thousand people. The first houses had been of the frailest kind, partly from the want of available material except at great expense, and partly because of the temporary and uncertain purpose of their builders—but one remove from the tents which had served at the beginning, there and in the prospecting mining camps of the interior. Great fires had swept these away, only to clear the ground for dwellings and business blocks of a more substantial character.

"The first thing which strikes the stranger with surprise, on passing through the streets is the excellence of the buildings," says the Bishop. "In Montgomery street there are massive edifices of granite and brick which would not look out of place in the thoroughfares of our old cities of the East." One of these of granite with wide frontage and three stories in height had been literally imported from China, where every block of stone had been cut and marked for its place in the walls. It may be remarked that this building, on the corner of Montgomery and California streets, stood through earthquakes and fires and is still standing at this writing, in 1915, "as good as ever". Others were similarly brought out from Germany, Belgium and France, each bearing in its architecture the marks of the "fatherland" from which it came. Along the lower part of Mission street, on either side, were neat and pretty cottages, a dozen or more, all exactly alike, which were sent from Boston.

The city seems to have been laid out in the checker-board form still borne by it regardless of topography, only broken by the diagonal lines of Market street, that broad avenue destined to be the most marked and important feature in the future

* "Early Days of My Episcopate."

metropolis; and it was a wise foresight that planned it so. Mission street alone stretched out several miles westward, more like a country road than a city street, to the "Mission Dolores", about which there was already growing up a small settlement of Americans. But west of Rincon Hill the great sand dunes, blown in and piled high by the winds from the ocean shore, still held almost undisputed possession of the ground, even along Market street. Farther north the waters of the Bay till about that time yet washed the easterly line of Montgomery street itself.

Bishop Kip, however, had singularly little eye for landscape, however grand or picturesque, except as represented upon canvas by the brush of the artist, but he was a keen observer of social life and character. "The whole tone of society is rapidly altering," he says in his journal. Two or three years earlier nearly all were men, and even yet more than two-thirds were men, young and middle-aged. Some refined and cultured women had earlier braved the privations of the long journey and the rough experiences in the city and in the mines, and now they were coming in increasing numbers. The slopes of Telegraph and Russian Hills, with the intervening space, was the choice residence district, soon to be disputed by Rincon Hill, south of Market. Bishop and Mrs. Kip's own first abiding place of any permanence was in apartments in a brick building, on the corner of Stockton and Jackson streets "erected in the style of continental Europe, in suites with a restaurant attached."

Sunday was generally speaking, the great business day, with everything in the way of saloons and gambling houses very "wide open". Yet in the morning the streets were comparatively quiet, and the churches were well attended, for among the population were many good, true-hearted, earnest Christian men who retained their fidelity to the principles learned in their old homes. These were to be the salt for the preservation of the remnant that should be found for reliance in the later building up of the churches, and of purer, better social conditions generally.

CHAPTER VI

ENTRANCE OF BISHOP KIP UPON HIS MISSIONARY EPISCOPATE

AS related in the last chapter, the Rt. Rev. Wm. Ingraham Kip, D.D., arrived in California in 1854—at San Diego on the 20th of January, and in San Francisco on the 29th—to begin his work as missionary bishop in this new field of labor.

Although distinctly an Eastern man, typically so, and without personal experience in any sort of pioneer missionary affairs, he was much interested in what was being done at that time in the new and rapidly settling Northwest by Bishop Kemper and others, and in California, as well, so far as his attention had been drawn to it. In fact he had recently thought seriously of going to San Francisco himself if circumstances should so shape themselves as to offer him a suitable opening there, as already mentioned, before any suggestion had been made of his going as a bishop. To be sure he was not the sort of man now usually selected for pioneering and organizing missionary districts in either the domestic or foreign fields, yet no one could have entered upon the duties to which he had now dedicated the remainder of his life with a finer spirit or higher ideals than Bishop Kip brought to the Pacific Coast. There were elements in his character and equipment of the very highest order: a gentleman in every fibre of his being, by culture and by inheritance; a Churchman, by intelligent, strong conviction, of the school of Hobart; a scholar, in literature and art especially; in life-habits, a man of singular purity and sense of honor in thought and conduct; and withal, physically a striking figure—tall, well built and handsome.

The Bishop lost no time in getting into the realities of the work before him. Having received, soon after his arrival, an earnest letter from the "vestry" of the Church in Sacramento in which he was not only asked to make that city his residence, but in addition was offered the rectorship of the "parish" there, he determined to make that the first place in the interior that he should visit, which he did February 12, 1854.* Some account has already been given in Chapter II, of the several efforts to

* In his "Early Days" the Bishop gives Feb. 3rd as the date, but in his first convention address is found the 12th, which is doubtless correct.

establish services and a parish in Sacramento, all of which had ended in failure from one cause or another incident to the peculiar conditions and experiences of those early California days. On the Bishop's arrival there was not to be found church, organization, or even a name to live, at first, till Joseph W. Winans and Dr. J. F. Montgomery presented themselves as survivors of those earlier efforts, and gave the Bishop such welcome as they could. On Sunday services were held in the kindly loaned building of the Methodists, and two infants were baptized, with good congregations in attendance, notwithstanding the day was rainy and cold, and the streets covered with water and mud. As a result of this primary visit a re-organization of the church was shortly afterwards effected, and a call extended to a clergyman at the East to come out as rector. This call, however, was not accepted, and it was not till the following November that the Rev. Horace L. E. Pratt was secured and arrived on the ground. In the meanwhile the Bishop had visited Sacramento again, and at a Sunday service administered the Holy Communion to twenty-two persons, and baptized two more infants.

Grace Parish was finally and permanently organized at Eastertide, 1854, although before that it had been named and recognized as a "Parish" entitled to representation in the Convention, as has been seen.

Stockton, also, received several visits from the Bishop, who found that the parish there had retained its organization and name through an experience only a little less trying than that of Sacramento, during the past two or three years. Services, with large congregations were held in the Court House, and plans encouraged which resulted in securing a clergyman from the East, the Rev. James S. Large. Mr. Large was succeeded in 1856 by the Rev. E. W. Hager.

Marysville was the next point visited, and there too, he found there had been a "parish";* with regular services so long as each of the rather numerous officiating ministers stayed—but no church building, and little more than "a name to live". Then, Grass Valley and Nevada City, were found to be in a not very dissimilar condition. All these inland places, however, were large, bustling, growing centers of population with every prospect of substantial permanence. And in all of them the various leading Protestant denominations of the country had church

* Report of Standing Committee to Convention in 1853.

buildings and congregations, though in every instance there appeared to be in the community, quite as large a proportion of "Episcopalians" as of any other body of Christian people.

Why, then, had not the Protestant Episcopal Church at least equally with those other fellow Christians secured a footing and a name in such places as promptly and strongly marked as they had? The fault lay not in lacking adaptability to the occasion as presented; not in any want of genius in the apostolic order or system of the Church itself. It lay plainly in the want of adaptability and genius in the *administration* of the Church's apostolic order and system. Where there are work to be done, opportunities to be seized, and agencies to be locally adapted, requiring promptness and energy in acting, it is not enough that the Church should be possessed in theory, in principle, and in ever so historic fact of an apostolic, or even of a divine, organic constitution, but she must be loyal to the organic laws of the being thus given to her, and must exercise the powers and put in use the agencies with which she is endowed.

An institution of deficient authority and commission but faithfully using such authority and commission as it is or claims to be endowed with, will accomplish more than another with all its boasted order and commission which is not being brought into action. An improvised gunboat, built and armed by private means, *using* its guns and other munitions such as they are, may be depended upon to outsail and outfight the great ship however duly commissioned by national authority, which does not carry with it or put in use the equipment that belongs to it; all the worse if it has in fact sailed without the captain supposed to be an essential part of its complement of officers.

Or may it not have been that at that time our beloved Church was lacking in other forms of equipment than in that of knowing how to use and place her bishops as pioneers and leaders at the front in the great work of extending her borders and sending the Gospel out into new lands? Whatever special genius it was, or zeal, or way of doing things, or "liberty" that enabled those preachers and followers of other names to seize opportunities and build on them as they did here in the early days, why should not the ministers and members of the Episcopal Church have had the same gifts or graces, even without the presence of bishops, to do likewise, or even better? Perhaps the same question will bear asking still.

If the Church had promptly begun missionary operations in California in 1849, or at least in 1850, by sending here a bishop

of the proper genius for the "job", at the head of even a very small number of priests similarly equipped by nature and grace, and backed by a reasonable amount of money, and a consciousness that the whole American Church was back of them with prayer, and enthusiasm, there would have been a different tale to tell from that which Bishop Kip had to report of conditions as he found them in 1854, with only three clergymen regularly at work, and only two church buildings in all the state; whereas several Protestant bodies *by being true* to the genius and polity of their churches, had men at work and places of worship erected in every important locality.

The Bishop had thought it best that he himself should accept the rectorship of Grace Church, San Francisco, shortly after his arrival, which Dr.Ver Mehr had resigned, the latter being nominally his assistant. This arrangement would of course interfere with his time for the episcopal and pioneering office in the state, for which, as now interpreted, he was sent out here—but there were exigencies in the situation not now readily appreciated, which it would not be worth while to attempt to explain in these pages. Some of them may become evident as our story is unfolded.

In May (1854) the Bishop met with the Convention. It was an adjourned session of the Second Tri-ennial Convention of 1853. He took his place as its president, without formality, and as a matter of course, having wisely determined to overlook the irregularity of its organization for the time being. He read a brief address to the Convention, and after recounting his official acts since his arrival, very temperately called attention to the omission in the constitution as adopted, (see Chapter III) and recommended that it be corrected. As a result a committee was immediately appointed which promptly reported the necessary amendment. This being unanimously adopted was passed on to the next regular Convention for final action, which would be that of 1856, according to the prescribed method of making constitutional amendments.

Resolutions were also adopted expressing devout thankfulness to the over ruling Providence of Almighty God, and very cordial satisfaction, that the Diocese had so soon been permitted to enjoy the benefit and consolation of a bishop's care; and, "That this Convention eagerly embraces this first opportunity to express its hearty approval of the action of the Standing Committee as the representative of the Diocese in promptly receiving the Rt. Rev. Wm. Ingraham Kip, D.D., missionary bishop to

the Diocese of California, with a fervent and affectionate welcome, to be the shepherd of the sheep in this portion of Christ's fold, and our beloved father in God."

Only one clergyman canonically entitled to a seat was present, Dr. C. B. Wyatt, with four lay delegates, Dr. Charles S. Tripler and Mr. David S. Turner from Grace Church, Mr. J. Davis Hawks, of Trinity, San Francisco, and Mr. W. H. Glover of Stockton. The Rev. Dr. Orange Clark had a seat under special resolution. Dr. Ver Mehr seems not to have put in an appearance. He was doubtless closely occupied in Sonoma at St. Mary's Hall.

As soon as possible after the adjournment of the Convention the Bishop resumed his visits to various places. One of these was San Jose, where no service of the Church had yet been held. The kindly offered little Presbyterian house of worship was used for a Wednesday evening service. In speaking of the stage ride to San Jose, the Bishop mentions passing through San Mateo "One of the favorite summer resorts of San Franciscans"; and then of the large fields of waving grain; and anon of the herds of wild cattle and wild horses ranging over the plains with no houses or fences to be seen. At the little village of Santa Clara, besides the adobe buildings of the old Roman Catholic Mission, there was a red brick structure which he was told was that of the Methodist "University of the Pacific". Then they passed through the beautiful *Alameda*, a vista of foliage, the trees arched overhead, to San Jose.

It was some six years before any regular services of the Church or permanent organization were established in San Jose, but during that time the Bishop himself visited there occasionally.

This is an instance and illustration of the slowness of agriculture compared with mining in those days to draw men's attention; of the power of greed for excitement and for gold and the riches it was supposed to point to, as compared with interest in pastoral and other rural pursuits, to attract men; and of the difference, too, in the social, moral and religious character stamped upon communities formed under the one and the other of those influences. San Jose, the center and outgrowth of agricultural pursuits, is now a city of substantial homes and permanent institutions, with two Churches containing between them about eight hundred communicants of the Church, almost wholly to be credited to inheritance from the conditions which so sharply distinguish it from communities

elsewhere in the state where the traditions and influences of the mining era predominate.

In July the Bishop and Mrs. Kip, largely at the instance of Mrs. Boston's* family then residing there, made their primary visit to old Monterey. The first services of our Church there were held in Colton Hall with a large attendance, considering the very small number of English speaking inhabitants in the place. The Sacraments, both of Baptism and the Holy Communion were celebrated, and confirmation administered to one person. Owing to the infrequency of communication, by sea, it was necessary to spend a week in and about the interesting and historic old town, and in his "Early Days of My Episcopate" our readers will find a charming account of it all written in the Bishop's very best style.

The first consecration of a church in California was that of Grace Church, San Francisco, which took place on Sunday, October 8th, (1854), the Bishop being assisted in the service by Dr. Ver Mehr, Dr. Orange Clark and the Rev. Christopher B. Wyatt.

Benicia appears to have been the next interior point to be visited by the Bishop, on October 21st and 22d. A licensed and very efficient lay reader, Major E. D. Townsend, U. S. A., had for some time been holding Sunday services there. On the 13th of the following February, (1855), St. Paul's Parish was organized, and soon after that a church building was erected at a cost of $2000. This was enlarged in 1862 to double its original capacity, by the addition of transepts; and a parsonage was built and given to the parish by Captain Julian McAllister, U. S. A., at a cost of $1400. The first settled clergyman appears to have been the Rev. James Cameron, in 1861.

In Marysville a parish, St. John's, was organized, in November of this year, (1854). The first church building was erected in 1855, of brick, costing $10,000. The Rev. Elijah W. Hager became its first rector late in 1854 or early in 1855.

In Oakland, as yet, the church had no representation, so far as existing known records show, save by some "members residing there". The Bishop was in Oakland to look over the ground in November, and on the Sunday before Christmas following held the first services of the Church there. These services were then continued for a time by the Rev. Edward W. Syle, "missionary to the Chinese in California". Mr. Syle, however, re-

* Mother of Mr. Joseph Boston, afterwards a well known layman of Santa Cruz and lay delegate in the Diocesan Convention.

turned to China in 1856. Then the Rev. Mr. Capen was there for a few months, when he returned to the East. Mr. Syle was the first "resident minister".

On March 5th, (1855), St. John's Church was organized, but no church building was put up till 1859. This was consecrated in March, 1860.

The town of Coloma,* El Dorado county, was visited in January (24th, 1855), where a Wednesday evening service was held by the Bishop in the Court House, when an infant was baptized. No clergyman of the Church had been there before. Of this visit the Bishop says: "There is not a religious service of any denomination held in Coloma. I am happy, however, to state that the little band of Churchmen who reside there are diligently carrying out into practice the principles inculcated upon them in their early training in the East. A subscription was commenced to erect a Church edifice, a plan adopted, and I have lately received from them the information that the building is under cover and will be finished in June. And all this without a clergyman, and without having had any services except those which I performed. They are prepared to contribute handsomely to the support of a rector who might also perform service occasionally at Placerville, a few miles distant, for the whole of El Dorado county is without the services of the Church."†

The Rev. Wm. H. Hill was received in March, 1855, and entered upon missionary work at Nevada City and Grass Valley, where he soon secured a good hold upon both communities, and established the services of the Church, with organized parishes.

The Rev. J. Avery Shepherd, having been received from the Diocese of Mississippi in February, (1855), started a seminary for young ladies in San Francisco, which was much needed, and did much good service for many years. A similar institution for boys was also started by Mr. J. Chittenden, late of St. John's College, Cambridge, and who afterwards entered the ministry.

Convention of 1855 Shows a Growth

The second adjourned meeting of the second tri-ennial Convention was held at Trinity Church, San Francisco, in May, 1855. The year had been one of some growth. Six priests

* This is the place where gold was first discovered in California. Soon after the town declined, and the Church there ceased to exist.

† Address to the Convention of 1855.

appear to have been added to the clergy list as entitled to seats in the Convention, by canonical transfer, as follows: the Rev. Dr. Orange Clark, from Massachusetts, in June; the Rev. Joseph S. Large and the Rev. H. L. E. Pratt, from Indiana, in November; the Rev. J. Avery Shepherd, from Mississippi, in February, 1855, and the Rev. Wm. H. Hill, from New York and the Rev. Ed. W. Syle, who had been a missionary in China, and was trying to act in that same capacity among the Chinese of San Francisco, but so far, as he himself stated, without much success. Mr. Syle soon afterwards returned to China.

The parishes in Benicia, Oakland (St. John's), Nevada City and Grass Valley, were admitted to union with the Convention. In all, eleven lay delegates were in attendance, as follows: J. D. Hawks, Esq., from Trinity, and David S. Turner, Dr. Charles S. Tripler, U. S. A., and Hon. Edward Stanly from Grace, San Francisco; Dr. Joseph F. Montgomery and Samuel Youngs, from Sacramento; T. C. Osborn and John A. Ferris from Stockton; Andrew Williams and Dr. Matthew Carter from Oakland; and Charles W. Mulford from Nevada City.

In his annual address the Bishop expressed encouragement in the increase in the number of clergy; in the establishment of another Church School; and in the starting of a systematic but simple plan for ministering to the sick and the poor and needy by the energetic rector of Trinity Church, San Francisco, commending it to the attention of other rectors for their consideration, and expressing also the hope that there might result from it a Home for the Aged, and an Asylum for Orphans—a hope that was not realized till long afterwards when this most commendable effort on the part of the rector and parish of Trinity appears to have been forgotten.

The Bishop reported the number confirmed during the year as forty-four persons, on five occasions. The only other statistics of any sort are found in a report, for the first time, of the Treasurer of the Diocesan Fund for convention expenses and for missions, and the Episcopal Fund for the support of the Bishop. The latter had not received any contributions, but the former showed $33.50 as having come in for the expenses of the Convention. For the first time, however, five of the eight parishes then in union with the Convention made parochial reports, from which an approximate estimate may be made of the number of communicants in the parishes then organized, as 244, though there is no evidence of any careful registration of communicants. The number of baptisms reported was 104. The Bishop also

says in his address that he had baptized 60 persons, but whether these, or any of them, were included among those reported by the parishes does not appear.

Three "parishes" in the interior were organized shortly after the meeting of this Convention: St. John's Church, Fremont, Santa Clara County; Christ Church, Auburn, Placer County; and Trinity Church, Folsom, Sacramento County; and the Rev. Edmund D. Cooper had come to the Diocese and taken charge of the missionary field comprised of the towns of Nevada City and Grass Valley. In July of this year, too, Bishop Kip first visited Vallejo, and held a service there on a week day evening. The growing importanec of that point was recognized on account of the building up of the naval station on Mare Island. He also gave the first Church service to Martinez and to Santa Clara.

Bishop Kip's First Visit to Southern California and the San Joaquin Valley

During the year between this Convention and that of 1856 there occurred only one or two events of special note. The first of these was an extended trip by the Bishop through Southern California in October (1855). Of this there is a most graphic account in his "Early Days". On the way down the coast a short stop was made at Santa Barbara, where there seemed to be a few Americans in a population of 1200 or so. As traveling companions he had Mr. Edward Stanly, a son of the late Vice-President Calhoun, and his own son, William I., Jr., the party being under the escort of Major Townsend of Benicia, who was going to Fort Tejon under orders to inspect the Army Post there, and also that at Fort Miller, north of the Tehachapi Mountains.

No clergyman of the Church had yet visited that region nor had any Prayer Book service been held there so far as known. Los Angeles was then a town of about 5000 inhabitants, mostly Spanish. Here, on Sunday, the 7th, services were held in a little Methodist church, very recently erected and the first of any kind except the Roman Catholic. The Presbyterians had also sent in one of their ministers about six months before. Expressions were heard of much interest in the peculiar dignity and solemnity of the Church services, and in a "church that did not preach Nebraska or Kansas, slavery or anti-slavery, and that was not identified with any of the isms of the day!"

A heavy army ambulance had been sent from Fort Tejon, drawn by four mules, to meet Major Townsend and his party, and after a trip of three days, over the nearly uninhabited plains, in which there were a variety of adventures, discomforts and dangers, Tejon was reached, and a hospitable military welcome extended. All the officers at the Post were found to be Churchmen. One of these had begun holding services as a licensed lay reader. The Bishop celebrated the Holy Communion on Sunday the 14th, with seven communicants besides members of his party, and baptized two children. He also buried a soldier who had died a day or two before.

The journey from Tejon northward was rough and hard, with no roads and great scarcity of water. The Kern river when reached at last had but little. The great Tulare valley "stretched as far as the horizon, one unbroken, scorched and yellow waste." Water in abundance was found in the Tulare river, and groves of oaks. At last, Sunday forenoon, the 21st, Fort Miller and the little town of Millerton were reached. The latter is described as "composed of some twenty houses, most of them of canvas, two or three being shops, and a majority of the rest drinking saloons and billiard rooms. The population was Mexican and the lowest class of whites". At the Post were seventy men of the Third Artillery. Service was held at the Fort in the morning, attended by the officers and their families and many of the soldiers, and the child of one of the enlisted men was baptized. Then Dr. Murray, the Surgeon, was licensed as a lay reader, and arrangements were made for services every Sunday.

And thus it was that the Church—Episcopal and American Catholic—first came into Fresno county, and a harbinger was given of the San Joaquin Valley mission begun twenty-four years later. How this mission grew into the Missionary District of San Joaquin, with the city of Fresno its See city, and the Rt. Rev. Louis C. Sanford as its young and energetic Bishop, will be told in another chapter (IX).

Snelling, now in Merced county, was the next brief stopping place, and then on to Stockton and San Francisco.

The first ordination in the Diocese, and on the Pacific Coast, was that of Davis Ferguson MacDonald, who was admitted to the Diaconate on December 22 (1855) in Trinity Church, San Francisco, the rector, the Rev. C. W. Wyatt, presenting the candidate. Mr. MacDonald had been received by transfer fifteen

months before from the Bishop of Moray and Ross in Scotland. Mr. MacDonald was advanced to the priesthood in November of the following year.

The Convention of 1856, Third Tri-ennial, was held in Trinity Church, San Francisco, in May. Three newly admitted parishes appear on the roll for the first time as such: St. John's, Stockton; St. Paul's, Benicia, and the Church of the Sacraments, Sacramento. This last proved an ephemeral affair.

The only action of importance to note here, taken at this Convention, was the final vote on the Amendment to the Constitution of 1850 making it conform to the requirements of the General Convention of the Church in expressing "adherence to the Constitution and authority of the Protestant Episcopal Church in the United States." Another amendment changing from Tri-ennial to Annual meetings of the Diocesan Convention was also adopted finally. In 1857 it was ordered that the Convention of that year should be known as the seventh convention of the Diocese, and that succeeding conventions should be designated in the numerical order thereby adopted.

Special Convention and Election of Diocesan Bishop

All obstructions having been removed by the change in its constitution, the Diocese of California was admitted into union with the General Convention of the Church in October of that year, (1856). As soon as this became authentically known a movement was started with a view to taking full advantage of the final recognition of California as a diocese and its right to have a *diocesan* Bishop. Heretofore the canonical status of the Church in California had in reality been that of a missionary jurisdiction, and of the Bishop that of a missionary bishop. The difference, as well known to most of our readers, was very much the same as that between a sovereign state in the union and of a territory not yet organized and admitted into the union of states by the action of Congress in accordance with the constitution and laws of the country and entitled to elect its own governor. The actual position of the Church in California had indeed been anomalous in so far as it had from the first assumed to itself the name and powers of a diocese, action which the General Convention had been obliged to ignore in the appointment of Dr. Kip as missionary Bishop.

All the motives and reasons prompting to the movement may not now be certainly defined. As had been the experience of Bishop Kemper, the Bishop himself seems to have felt a little anxiety lest in some contingency possible to arise opposition to his own election might be developed. At any rate a request signed by all of the clergy then in the Diocese, and by all but one of the parishes, was presented to him before the end of November that he should call a special meeting of the Convention for the well understood though unexpressed purpose of electing a bishop of the Diocese.

The convention was accordingly called, and met on February 5, 1857, in Grace Church, Sacramento. There was a full attendance of the clergy then in the Diocese and a remarkably large number of lay delegates, representing nine of the thirteen parishes in union with the convention. Those not represented were St. John's, Fremont; St. John's, Oakland; the Church of the Sacraments, Sacramento, and Trinity, San Francisco. The first three were at the time very small affairs. No reason appears for the absence of delegates from Trinity, San Francisco, excepting possibly that the rector, Mr. Wyatt, was away at the East. The Rev. Orange Clark was elected temporary president and presided, in the absence of the Bishop from the chair. A committee was appointed to consider and report as to the power of the Convention to elect a diocesan bishop, and as to the expediency of so doing at that time; also regarding measures to be adopted to create an episcopal fund sufficient for the partial or entire support of the Bishop. The Rev. Wm. H. Hill, the Rev. J. W. Capen, and Paul K. Hubbs of Benicia were appointed such committee. The first and second questions were reported affirmatively, and the last was referred to another committee to report to the regular session of the Convention in May.

The Rev. Dr. Hatch nominated and Mr. Hubbs seconded Bishop Kip as diocesan bishop, and after silent prayer he was unanimously and with evident cordiality chosen by ballot.

In the letter notifying him of his election the committee used this language: "We . . . congratulate you on your admirable and conciliatory, yet firm and gentlemanly and Christian administration of your episcopal functions." And in his brief response addressed to the Convention the Bishop feelingly expressed his appreciation of the confidence shown in him and of the endorsement given to his course as missionary bishop "amidst the peculiar difficulties which had surrounded him in the performance of his duties of administration and discipline".

A crisis of no inconsiderable importance was reached and passed in the action of this convention. The wisdom or expediency of it, in the light of later experiences, will appear to many as questionable. The general feeling probably is that it would have been better had the Church in California been content to continue as a missionary district with its missionary bishop for a few years longer, until conditions had become more settled, and some provision had been made for supporting the independence and fuller responsibilities of a diocese. It was not required at that time, as it is now, that a proposed new diocese shall present specific and satisfactory evidence of provision for the support of a bishop. At any rate California had made no such provision beyond an elaborate canonical declaration that there should be "an episcopal fund." But only a little over $200 had entered its treasury (even as late as the Convention of 1858), and no serious effort had been made to secure either money or endowment for it. The supposition evidently was that the General Board of Missions would continue indefinitely the payment of a salary to the Bishop, as a diocesan. This expectation was not wholly disappointed.

Accomplishments and Results of the Missionary Episcopate

The accomplishments and results of the missionary episcopate of three years may not be measured in figures.

There can be no question as to the conscientious devotion and activity of the Bishop. His journeyings from point to point over the vast territory committed to his charge were unwearied. The dignity of his office and of his personality were recognized wherever he went, and as well the example of his singular, unmistakable purity of life and speech. His sermons and the charm of his social qualities left impressions upon many a one —many a home where he was entertained—many a community in those rough mining regions—which remained long after. Wherever he found evidence of a purpose or willingness to establish and carry on a Church service, or to organize a parish, the Bishop's presence, encouragement, and advice were always ready, and a lay reader's license, with a promise of another visit whenever it should be desired. His stay in a place was usually brief.

Bishop Kip's power of initiation and genius for organization were not notable elements in his equipment for the foundation

laying that was expected of a missionary bishop. He was not in any large sense a leader of men in the more practical affairs of life. These personal limitations need to be borne in mind in estimating the results or seeming lack of results, along with the other difficulties in the way of their attainment in those early, formative days of the Church in California.

Furthermore, in these estimations, as in the lamentations commonly indulged in over the failures to do for the Church what it is now so easy to think might have been done—that is, to lay deep, broad and lasting foundations upon which especially its material fabric should be erected, with land by the league when land might have been had for the mere asking, or taking, and with gold in bucketsful when the yellow dust was being carried about in sacks, and by many so lightly gambled away, not enough account is taken of the comparatively few there were who had the vision to seize upon these opportunities even for their own benefit or the benefit of other than religious interests. Some had; but how few of those who were here in the early fifties, sharing in the opportunities then presented, and remaining on the Coast, laid foundations upon which they built up here large fortunes for themselves. Far more in number of the successful miners of that period either sent or carried back to their Eastern homes the rather modest rewards of their ventures and labors in California, to be there invested and enjoyed. The great California fortunes so far famed were nearly all later and otherwise made.

Bishop Kip himself indeed spoke of the period of his missionary episcopate, then just closing, as that "in which the foundation of the Church had been laid," and of the difficulties in its way as without a parallel in any other region of our country—"a population earnest and intellectual, from every quarter of the world, as yet strangers to one another, engaged in the hot and eager struggle after gain, the majority having little intention of founding here their permanent homes." (Address to the Convention.)

For what this foundation was, as to actual organization and fabric, the reader is referred onward to the next chapter.

Immediately after the adjournment of the Convention and his election as diocesan, Bishop Kip went East. "With regard to my acceptance," he had announced, "it is impossible for me at present to give an answer. The decision of this question de-

pends upon considerations which cannot be settled here. On my return to the East I shall be able to determine."

The Convention had not taken up or apparently given any serious consideration to the question of the support of a bishop. No salary had been named or even suggested. A committee, however, was appointed to consider and report upon the matter to the regular convention which was to meet in the May following. It was complacently supposed, apparently, that the General Board of Missions would continue the stipend which had been paid to the missionary bishop. The Bishop himself knew this could scarcely be expected, but with characteristic delicacy, refrained from bringing the matter to the attention of the Convention. It is not much wonder that he deferred his acceptance.

The report of the committee to the Convention in May lacked nothing in the spirit and positiveness of its recognition of the obligation of the Diocese, and in good suggestions and wise plans and measures to be adopted. "The work *must* be done. The only question is *when* shall a beginning be made? The Committee answer, *Now*. Our duty is not only present but imperative. We may not continue our present neglect without shame. It will neither impoverish our parishes nor our people to be liberal and open handed and prompt in this work."

The adoption of a resolution was recommended recognizing "the duty and the expediency of making some immediate provision for the partial or entire support of the Episcopate of the Diocese." In another resolution it was "recommended to the several parishes to make semi-annual collections for the Episcopal Fund", with "Special appeals at the time by the ministers in charge to their congregations for liberal donations to this object"; and finally it was "respectfully but earnestly requested of the Committee on Domestic Missions (of the General Board) of the Church at large to continue for such further time as may be necessary the present allowance from their treasury as missionary bishop"—. On the following day these resolutions with others, together with the report itself were unanimously adopted by the Convention.

In August following, (1857) having doubtless been apprised of the action of the Convention, the Bishop sent in his acceptance of the office of diocesan bishop. He said in connection with it that he realized it was the most important step of his life; pledging himself probably for life to responsibilities the most weighty and solemn, and assuming a task surrounded with difficulties of which they who live in a settled state of society

cannot conceive; placing also perhaps a final barrier between himself and all the clinging ties and associations of his former life.*

As to his support he contented himself with depending upon the spirit shown in the proceedings of the Special Convention, and in the report to and action of the following regular meeting of the Convention in May.

In December the Bishop returned to California. The following week he resigned the rectorship of Grace Church, San Francisco, in order that he might devote himself wholly to the Diocese.

It should be further stated that the Bishop had found it impossible to live on the amount of his missionary salary alone, which had largely influenced him in accepting the rectorship of a parish. This too, was fully recognized and approved by the Convention and the people of the Diocese generally. As a result of the Convention's action the missionary salary of the Bishop was continued for a number of years.

*Address to the Annual Convention of 1857. One of the differences between the position of a diocesan and missionary bishop was that the former might not resign his office and retire from his diocese, while a missionary bishop could do so.

CHAPTER VII

THE DIOCESAN EPISCOPATE OF BISHOP KIP
1857-1874

WHEN Bishop Kip accepted his election as Diocesan and returned to California, it was to enter upon a new era and changed relations in his episcopal office.

In this chapter it is purposed to follow the history of the life, notable occurrences and growth of the Diocese during the next sixteen years, to the first division, in 1874, when the northern counties were set off and constituted the "Missionary Jurisdiction of Northern California", by the General Convention of that year.

It was a period of few notable events, and yet of very considerable growth in the number of parishes, of clergy, and of communicants. In the record of development on these lines little note will be made of the organization of new individual parishes and missions, of the coming and going to and from the Diocese of clergy, or of the increase in the number of communicants listed on the several parish registers.

Beyond the somewhat humdrum activities of the Bishop in his own round of visitations, and of the parishes and the parochial clergy in their normal growth in numbers, there would be little to record. Nevertheless there was an undercurrent of steady development in zeal and wisdom in the body of laity that tended to fit them for the part they should play in a more matured, well formed church. It was in some respects a reaction from the forced process which sought to create a full-fledged diocese at the beginning, when a process of evolution through the discipline of at least ten years' experience as a missionary district under the tutelage of the General Church and Board of Missions would probably have produced more natural and better results.

The real strength of the Church lies in the intelligence, the character, and the loyalty of the laity; and it takes time to form these elements of strength. The process of development—of evolution—let it be believed and hoped was then and is still going on, and out of it in good time will come the strong lay leadership for which all these years the Church in California has been waiting. It must surely come, for there were germs traceable in the atmosphere and mining camp experiences of the

pioneer days of California which cannot but produce results in the Church, as well as in the financial, mechanical, and other lines of "success" for which the State has become noted.

The true California type of churchmanship yet remains to be formed in our laity. This will include a spirit of generous liberality and of broad, far sighted vision, of which so little has even now distinguished the heart and mind of California lay churchmanship. This criticism applies especially to the early period covered by the preceding chapters and to be considered in this.*

The Diocesan Episcopate commenced with four parishes which could be safely rated as self supporting and financially independent—Trinity, Grace, and possibly the Church of the Advent (though less than three months old) in San Francisco; and Grace Church, Sacramento, though this last had some hard experiences still to be passed through. Six other parishes may be said to have secured a reasonable assurance of permanency, to wit: Grass Valley, Marysville, Stockton, Benicia, Nevada City, and St. John's, Oakland, though not one of them could be considered as beyond the need of careful nursing and missionary aid. And then there were six other places where "parishes" had been organized and admitted into union with the Convention, but which would now be rated as mere mission stations, including Coloma, Auburn, Placerville, Folsom, Fremont, (Santa Clara county) and the Church of the Sacraments, Sacramento. These two last proved altogether ephemeral. It will be remembered that the canons of the Diocese provided only for "parishes" duly organized and incorporated, no such thing as "missions", organized or unorganized, being known. There were six church buildings, only two of which, St. John's, Marysville, and Grace, Sacramento, being of an anywise substantial character. Besides the Bishop, nine presbyters and one deacon were canonically connected with the Diocese, to wit: the Rev. Benjamin Akerly, Dr. Orange Clark, Rev. Edmund B. Cooper, Rev. F. C. Ewer, Rev. Elijah W. Hager, Rev. Wm. H. Hill, Rev. David F. MacDonald, Rev. F. C. Thrall, and Rev. Geo. B. Taylor, deacon. Two others were personally but not yet canonically resident, the Rev. Dr. Ver Mehr, whose transfer had been delayed, and the Rev. F. W. Hatch. There were also two candidates for Holy Orders. The number of communicants reported to the

*Nine years later, Bishop Kip delivered a charge to the laity of the Diocese, at the Convention of 1867, on lay co-operation in which he forcibly declared that the weakness of the Church in California was owing to want of proper lay co-operation, especially in the giving of means for missions, for the establishment of church institutions and for endowments, particularly specifying the need and opportunity for hospitals and orphanages. His language was certainly most plain and forceful—but nothing came of it.

Convention for 1858, from thirteen parishes, was 599. The total contributions for all purposes were given as $8702.37. Nine parishes are reported as having Sunday Schools. In the Episcopal Endowment Fund there had been treasured the sum of $214.35.

Such was then the visible strength of the Church in California when its real diocesan existence began.

There was not a foot of real estate owned by the Church, other than that belonging to parishes, and only the meager beginning of an endowment, as above mentioned. There were three Church schools, so called, of good character, but wholly private enterprises. Practically nothing was being collected within the Diocese for its own or for general missions. Last but by no means least, however, there were among the lay communicants a goodly number of both men and women whose names were to be familiar in years to come as faithful workers and counselors in the Church and Diocese.

In his first convention address as Diocesan the Bishop urged the "formation of a Diocesan Missionary Society". This led to the adoption of a new canon "of Diocesan Missions". Up to that time a provision in the canons as first adopted, in 1850, of less than thirty words, had barely recognized the fact that there might be such a thing as "Missions within the Diocese."

In response to the Bishop's recommendation the Convention adopted a new canon on the subject, which was certainly an improvement, but still entirely inadequate to any very intelligent or active prosecution of the work. The reader is referred to Chapter IX for a full account of the history and development of the missionary system of the Diocese.

Meanwhile the work of Church extension went on, haltingly, in the Diocese at large, for the want of both men and money. The "parishes" were often pre-maturely born as such and were expected to be self-supporting under the stimulus of the optimism of the moment—an optimism common to the exuberant hopes of a new community or "city" in the mining regions and elsewhere. This would communicate itself to the somewhat promiscuous concourse of fellow citizens met together to "organize an Episcopal church" and so add to the things that should give fame and attractiveness to their town. For a few months, or while the boom lasted, the rector would be well provided for, crowds would attend the novel services, there would be talk and generous subscriptions for a church on some prominent corner marked by four stakes; and then, in a year or two, perhaps

more, a large part of the population would move away, one after another, to repeat the story elsewhere. But a faithful remnant might be left, and in time might grow into a real and substantial Church congregation, if enabled to hold the ground which had been secured by a continuance in patience and faith of the services of an anywise earnest pastor. But no—there would be no longer sufficient local means for that, and no aid forthcoming for the time of need from well administered if even meager missionary funds.

As one reads the story of these years in the records of the Diocesan Convention—the conviction cannot but be suggested that a chief factor in the unsatisfactory condition of the Church was the very ready and frequent transference of the clergy from one point to another. This might be either because of experiences as above described, or because a certain clergyman's successful work at one point for a year or two would lead him to be reckoned "just the man" for another new town somewhere, or for an older one which from having in this same process been robbed of a successful pastor had sadly run down, and needed the Rev. So and So to "build it up again". To be concrete, Stockton, Marysville, Sacramento and Grass Valley in these earlier years, and Los Angeles somewhat later, may be cited as illustrations.

However strong the Church finally became in those places it would unquestionably have become even stronger, and in much less time, and would have reached a more commanding position in those communities, had its first planting been wisely and persistently nurtured. Nothing else than failure or slow growth could be expected where replanting was made necessary time and again because of such interruptions as have been described. In San Francisco alone of the whole State, the church was early and strongly rooted, and sustained in such wise as to give her that which should be her right.

How was this done? In the first place, by starting the two parishes, Trinity and Grace, in 1849, even side by side as they were at first, whether unwisely, as many thought, or by mere accident; and then, very soon, under persistent, patient gripping of the situation by a few men and women of loyal churchmanship and broad vision, under God's providence, there began to be felt the need of a third and even a fourth parish in other parts of the young but rapidly growing metropolis.

The vision and the need grew into plans, the plans in turn

first into the organization of the Church of the Advent in 1858, and then of St. John's, early in 1859.*

A pace was thus set which was kept up in the planting of the missions not so many years later, which grew into St. Luke's, St. Peter's, St. Stephen's and St. Paul's parishes. As a result the Episcopal Church is and has been for years the strongest and by far the most influential of all the non-Roman Christian bodies in the place.†

It should be noted that some most excellent, devoted and telling missionary work had been done by priests of the Church who were spending longer or shorter periods in California, but who never became canonically resident in the Diocese. Among these none deserve more honorable mention than the Rev. Dr. Frederick W. Hatch of the Diocese of Missouri. For more than three years, in spite of the growing infirmities of age, he did valiant service as a voluntary missionary at Folsom and neighboring points, without stated remuneration, and died January 14, 1860.

A Prevision Cathedralwise

In April, 1861, Mr. Ewer, rector of Grace Church, San Francisco, having gone East by reason of illness, which was later followed by his resignation, the Bishop felt obliged to assume the rectorship of the parish, especially as the vestry and congregation had commenced the erection of a new Church, on the corner of California and Stockton streets, to cost $70,000 or more. The coming on of the Civil War threatened to render such an enterprise the more difficult, especially as the congregation was becoming somewhat broken up. However, the Bishop's prestige and the enterprise of the vestry prevailed over all obstacles, and by September, 1862, the new Church was ready for its opening service. During the rising of the walls of the stately fabric, attractively cathedral like in their Gothic lines

* There is some evidence for a claim that St. John's (Mission Dolores) was formed into a parish in the latter part of 1857 or early in 1858, as a result of lay services held there; but a careful examination of the Diocesan records scarcely bears out that claim. The congregation, and Church services were "established" in Nov. 1857; and admitted to the Convention as a parish in May, 1859.

† The overwhelming preponderance of the Roman Communion is owing largely to the circumstances of that body's having shrewdly secured large and well chosen landed possessions while the country was still Spanish, and to the schools as well as churches which this enabled it to build and maintain. San Francisco also became very early a Mecca for Jews, who have ever since been an exceedingly numerous and wealthy element in the community. These two circumstances will to a very considerable degree explain what might otherwise appear to be an inexcusable weakness of all non-Roman Christianity in proportion to the population of the city.

and proportions, the thought seems to have been suggested to the Bishop and some others that this might indeed be made a cathedral in name and dignity. Some plans for changing the organization of the parish were talked of, as mentioned in the Bishop's convention address of 1862, so that the Bishop of the Diocese should remain its head "with some distinguished clergyman from the East to take charge of the congregation".

Though there is no known extant record of action being taken to effect such change, the Church became popularly known as "Grace Cathedral"; it was so stamped upon the new Prayer Books for choir and pews, and appeared in some of the official records of the Diocese.

The congregation grew rapidly in numbers and financial strength, with the Bishop in the pulpit, and the Rev. Giles A. Easton as assistant minister and pastor. The Bishop had his Church where he might freely invite visiting prelates and other distinguished strangers to preach, and where he might welcome to the congregation people of all classes who came from the East or from Europe with letters of introduction.

This is as far as the movement went. Grace Church was still a parish, with the Bishop temporarily in charge as rector.

The times were not yet ripe nor was the leader at hand, for the realization here of the catholic and historic purpose of a cathedral Church. The movement, however, appears to have attracted some attention at the East as one of pioneering in the direction of cathedral nomenclature at least; and it may have left in the minds of California Churchmen some seeds which should later germinate—some prophecies of a genuine cathedral project to be fulfilled in God's good time—in a Bishop's Church which should at once be the center of attraction, of cohesion, of activity in all good works, as well as of dignity for the whole diocese.

The Civil War—And Its Effects Upon the Church in California

This may not be ignored in the records of the Diocese now being chronicled, though its ravages were less felt than in almost any other diocese in the land. This was owing in part to the distance of the Pacific Coast from the principal scenes of the great conflict; and partly to the peculiar circumstance that throughout its continuance citizens and people of northern and southern sympathies continued to live in commercial, social and

ecclesiastical fellowship, however strained. While the State remained in unquestionable political loyalty to the Union, there was a very large, intelligent and influential element of people here from the Southern States whose sentiments and feelings remained to the end unchanged. None of our parish congregations were disrupted, or became either notably "Northern" or "Southern". Not so with most of the others: the Presbyterians and the Methodists especially.

Bishop Kip himself was known to be a loyal northern man, his eldest son being an officer in the army, but no one was ever known to charge him with being influenced by that in his relations to his diocese or people.

The Bishop alluded to the War several times in his Convention addresses. The first occasion was at the Convention of 1861, when the strife had only just begun. After mentioning the death during the past year of Bishop Cobbs, of Alabama, he says: "but . . . the thought comes over me that he was 'taken away from the evil to come'. He went down to the grave the 'citizen of no mean country'. His last gaze rested not on a rent and disordered Nation. He saw not those with whom he had often 'taken sweet counsel together and walked in the house of God as friends', arrayed in deadly hostility against each other. In the Church which mourned him, stretching over this great continent, all were brothers, not only as members of the flock of Christ, but as citizens of the same nation, yielding their allegiance to the same civil government. It is reserved for us who remain, to see all this reversed, and to be spectators of the sad scenes which now are enacting in our land. For the first time in the history of our country, civil war with all its untold horrors, has begun among us, not only rending the ties which bound us together as citizens, but often severing the ties of relationship, and making ' man's foes they of his own household'. And what shall the end be? Alas! We cannot imagine. No ray of light yet gilds the dark cloud about us. We can hear no note of comfort amid the clamors of passion and the angry threatenings of those who are not yet ready to listen to the calm voice of reason. But we have only as Christians to refer to those events which are bringing sorrow and dismay upon us. Political sagacity is at fault, and the hearts of the wisest 'fail them for fear and looking after those things which are coming on the earth'. Let us then, humble ourselves before the Most High, and while we confess our national sins, and the pride which has brought us to this fall, let us supplicate His guidance and preser-

vation. He alone can still the angry waves and so calm the tumults of our distracted people, that once more peace and happiness may be established among us for all generations."

Again in 1862, he says: "With a civil war raging in our land, even though our own State was not made the field of actual strife, its depressing influence has yet been felt through every class of society and in all the varied incidents of life. We are gathered, too, from every portion of this broad continent—from the North and from the South—while in our old homes friends and relatives are arrayed against each other. Each echo of the distant conflict awakens emotions of either triumph or sorrow in every heart on this Pacific Coast. Most unfavorable therefore is this sad state of things to the spread of the pure spirit of the Gospel; calling forth, as this fratricidal war must do, the worst passions of the human heart. Yet in this unhappy crisis the Church in this Diocese has been true to the great principles which should guide her course. At the East, her members in every diocese have been for the most part united in their view of the strife. . . . But here our situation is widely different. The men of . . . the North and the South are gathered together in our churches and sit side by side to worship God. The duty of the Church here therefore was plain: and whatever differences divide us as citizens, *as a church* our object has been to promote peace and good will among men. Political references have been excluded from our pulpits; and our efforts have been to soften the prejudices of those with whom we live, and to promote a godly quietness among those worshiping at the same altars. Sunday has been therefore with us a 'day of rest' from the bitter controversies which too often severed the bonds of friendship, and the church has been a place of refuge for all."

In 1864 the Bishop had only a brief paragraph on the subject, saying: "The Civil War, my brethren, over which for three years we have mourned, . . . is still afflicting our land. I see no reason, therefore, to change the special prayer which was set forth in 1861."

The Death of President Lincoln

The Bishop was not present at the Diocesan Convention of 1865, having been unexpectedly called to Europe by the serious illness of his son William I., Jr. But President Lincoln's assassination having taken place less than a month before, just prior to its adjournment the Rev. J. G. Gasmann, B.D., Rector of St.

John's Church, Stockton, introduced a series of resolutions as follows, which were *unanimously* adopted:

Whereas, on the fourteenth day of April, in the year of our Lord One Thousand Eight Hundred and Sixty-five, ABRAHAM LINCOLN, the President of the United States of America, perished by the hand of an assassin; therefore

Resolved, That it is the constant, hallowed precept of the Protestant Episcopal Church, evident in her standards and living in all her practical teaching, that, as filial affection is the natural duty of the child to its parent, and the default of it monstrous; so loyalty, fidelity and steadfast obedience to the Civil Government is a cardinal principle of the Christian.

Resolved, That, as in the periods of History emergencies have arisen when, for the edification of the children of the church, and for the warning and guidance of other men whom her voice reaches, it has been deemed needful and pious for her authorities to make special declaration of her principles on this head; so now, in the judgment of this Convention, there is a critical moment in public affairs in which it may be salutary to move the hearts of our fellow citizens by a solemn word upon their duty towards our country in sorrow—our brethren in all the land shocked and afflicted by heinous and appalling crime—and the relatives and closer friends most bitterly bereaved,

Resolved, That to express—as a body of Christians, assembled in sacred council—our sympathy with our fellow citizens in their amazement, grief and gloomy distress, at this woeful calamity, is the least that our hearts prompt; but more than language can adequately declare.

Resolved, That, among the Christian obligations to which, in the judgment of this Convention, the present national sorrow impressively directs our obedience, are: thoughtful respect for the virtues which our late chief magistrate illustrated under the unprecedented trials and perplexities of his official period; to set a clear, calm and consistent example of the good citizen's fidelity and obedience; and with unwonted diligence and fervor, even "without ceasing", to pray unto the good God, our Father, through our Mediator, Jesus Christ, that His Spirit, being not grieved away from us by all our sins, may indeed vouchsafe His comfort to the bereaved and afflicted and draw us all, day by day, nearer and nearer in the bonds of holy Peace.

Finally, in his address to the Convention of 1866, in speaking of the historic meeting of the General Convention in the fall of

1865, in which the reunion of the national Church was so remarkably exemplified without the need of any specific action by the convention, Bishop Kip stated so clearly the principles upon which the Episcopal Church was governed, not only as represented in that convention, but in her parishes and among her members generally throughout the country during the war, that his words may well be re-called here:

"The Civil War had ended, but during its continuance the southern dioceses, following their nationality, had formed a new organization. . . . The great question was, therefore . . . shall this separation continue, or shall we, as the political reasons which induced the severance have ceased, become again one church. It was difficult for the outside world to understand the principles on which the Convention acted."

"The grand, controlling idea was, that we were purely an ecclesiastical body—that we met only to legislate for the interests of the Gospel and the Church—and that here at least we had nothing to do with the political differences which for years past had separated those of the same household of faith. The 'slavery' with which we had most to do, in the council of the Church, was the bondage of men to this sinful world—the 'loyalty' which we most profess, when gathered before the altar of our Lord, was our allegiance to the great Head of the Church. It was evident, too, that on all points of worldly political interests there was no need for the Church to set forth its principles. . . . Whatever may be the form of government under which the Church exists, to this it always is loyal. Its rule is to be 'subject unto the higher powers' . . . On these principles the deliberations of the Convention were based—to heal the wounds of the past, and in a Christian spirit promote brotherly love among all within our fold."

"So evidently was this the spirit of that body, that the Bishops of North Carolina and Arkansas, (Atkinson and Lay) who were in the city, had no hesitation in resuming their seats in the House of Bishops. The result fully realized our hopes. . . . The Bishop of Alabama, who had been consecrated during the separation (R. H. Wilmer) without the requisite canonical consent of the northern bishops, was officially recognized by the House of Bishops and the House of Clerical and Lay Deputies, on making the usual promise of conformity to the Church. The Bishop elect of Tennessee, (Dr. Quintard) was consecrated at an early period of the Convention and took his seat."

And thus smoothly and naturally did our American Catholic Church, when the civil conflict was over, quietly resume her attitude of national union and fellowship, not only as represented in the General Convention, but in the good will of all her people—those of the North freely extending helping hands and liberal gifts to the dioceses and parishes in the South which had been impoverished and crippled by the war.

Los Angeles

It will be remembered that Los Angeles was visited by Bishop Kip in 1855, when he spent several days there, and held the first Prayer Book service in the place. Nothing further appears to have been done, or is there any later recorded mention made of it to be found till 1858, when in his convention address the Bishop has this brief paragraph: "At Los Angeles a licensed lay reader has been discharging that duty to a congregation of between forty and fifty persons, who seem much interested in procuring a resident clergyman. This is the only Protestant service in that town, and I am now corresponding with a clergyman at the East, who, I trust, may be induced to enter the field." Nothing however appears to have come of that correspondence, nor do we find further mention of Los Angeles till 1864, when an appeal was received by the Missionary Committee of the Diocese from a number of people there in which this language occurred:

"The Americans and other Protestants settled here are left to a life of simple heathenism, and those who have families growing up are especially made to feel that it is not the state of things in which they would choose to see their sons and daughters reared. It is pitiable to think that if a Protestant dies here he must be buried like a dog; that an infant can never be baptized, and that a justice of the peace is the only authority to whom a couple can go to be married."

In response to this appeal it was decided to send a missionary to Los Angeles, and the Rev. Elias Birdsall, of Indiana, who had come to California in search of health, was appointed. He promptly accepted and went there with his family in time to hold his first service on Christmas Day of that year. His district was to be "Los Angeles and points adjacent." In accordance with the custom of the time a "parish" was immediately organized by the name of St. Athanasius. Mr. Birdsall then began sharing his time with some of the "points adjacent" going to El

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Monte and Wilmington. This does not appear to have met with the approval of the vestry, for a letter soon came up to the Bishop, or Missionary Committee, from Mr. Samuel E. Briggs, clerk of the vestry, in which, after gratefully expressing appreciation of the appointment of their missionary, he urges the importance of "first establishing the Church in that city and *afterwards* in the surrounding country." "The harvest is ripe," he says, "let us reap it. If we lose Los Angeles we lose everything."

In his first report to the Bishop and Convention, in 1865, Mr. Birdsall wrote: "We have united the whole Protestant element in our own new parish, and every Lord's Day some increase in numbers is manifested." Then he adds: "There is a wide field here that is almost entirely neglected, and one from which the Church *now*, if she would furnish the laborers, might reap an abundant harvest."

Everything appears to have gone on well during the next year, considerable progress being reported by the rector, with a "marked improvement in the size and regularity of our congregations, while the influence of the Church is more felt and appreciated." The number of communicants was given as ten. Sixteen persons had been baptized and four confirmed. There were sixty-five children in the Sunday School. Mr. A. S. Hazard was senior warden, Mr. J. D. Barrows, junior warden, and Mr. Wm. Workman, clerk. The Bishop had made his second visitation to Southern California, in February, spending some ten days in the city of Los Angeles. In his Convention address he devoted several paragraphs to the new work and parish,* speaking of it very appreciatively and encouragingly.

In the summer of 1866 Mr. Birdsall accepted and entered upon the rectorship of St. John's parish, Stockton, thus leaving Los Angeles again shepherdless at a most critical time. Evidently this change in his plans had been made known to the Missionary Committee of the Diocese before the Convention in May, at which he was present, for in their report to the Convention the Committee say,† they "have used their utmost endeavors to assist and encourage the missionary at Los Angeles to continue in that field of labor, expressing their willingness to satisfy his every desire, while being perfectly aware of the isolation of the post, and of the sense of loneliness that must at times depress the missionary. Still we trust that the large field for

*Convention address of 1866, pp. 47-8.

†Convention Journal of 1866, page 26.

usefulness and the great success that our Master has granted our zealous first laborer therein . . . will induce him to keep and improve the opening God has made for us, until a fit and earnest successor be ready to carry on the work without interruption."

Los Angeles was also made a "missionary district" with a view to marking its importance and making it a field for something like an associate mission. The Bishop, too, in his address had spoken of his plans for placing two other men there as coworkers with the missionary already there.

So much has been said here of Los Angeles because of the typical character of the place and of the difficulties met with in establishing the Church there, and of the helplessness evinced by the people themselves in the absence of an ordained leader; and also because it was in a comparatively short time to become the See City of a great and growing Diocese.

The Missionary College of St. Augustine and Associate Mission Under the Rev. J. Lloyd Breck, D.D.

This requires not only special mention but careful consideration and at considerable length in a History of the Diocese of California. That it is not an altogether easy subject of discussion will appear from the brief record in the following pages. The absence of detailed and reliable data is largely responsible for the difficulty presented.

The Rev. Dr. Breck, the head and leader of the Mission, had been widely known and noted as a great and successful pioneer missionary in Wisconsin and Minnesota since 1841, when with several other young men like minded with himself and devoted to their high calling and to the missionary cause of Christ and His Church, he went forth with great zeal and enthusiasm to the then Far West, and became the founders in turn of Nashotah House and of the Faribault Mission. They depended upon the daily mail for their daily bread and support, in response to very wide spread appeals and full information sent throughout the Church, thus creating and sustaining such an interest as had never been known before. It used to be said that a very potent reason for people's interest in Dr. Breck's work at Nashotah and Faribault lay in his prompt acknowledgment of and reply to every letter addressed to him, whether containing money or not. The story of his long journeys on foot to the scattered towns

and hamlets, through forests and over the plains, regardless of the weather, and the building of little churches here and there, for whites and Indians, presented pictures of missionary heroism which further appealed to the zeal and imagination of many. The result of all this was that Breck and his associates did a work which laid foundations in Wisconsin and Minnesota upon which the Church grew up in a strength not seen in any others of these western states, while the names of the missionaries themselves became the best known and most honored in the American Church of that generation.

In 1867 Dr. Breck, feeling that his work for the Church there was accomplished, and being yet not much past middle life, turned to the Pacific Coast for new fields, where he might again pioneer, and found another Training School and College for the Church. He quietly gathered for the project a party which was to provide professors for a Divinity School and College, also students for both, and missionaries to assist in pushing out into the California wilderness as heralds of the cross, also two young women, one of whom was to be housekeeper for the Mission, and the other a teacher. The Associate Mission was "organized" with solemn services in the Church of the Holy Communion, New York, October 9, 1867, and a few days later boarded a steamer and sailed for California *via* Panama. The party consisted of the Rev. J. Lloyd Breck, D.D., the Rev. John Austin Merrick, D.D., priests; the Rev. Enoch C. Cowan, B.D., and the Rev. James H. Smith, deacons; George Cary Lane, Wm. A. Fair, Cyrus O. Tillotson, Harry C. Eastman and Zina H. Kelley, students; Miss Susan E. Mercer, housekeeper, and Miss Eleanor V. Talmage, teacher; and Mrs. Breck and Mrs. Merrick, wives of Dr. Breck and Dr. Merrick; also Mr. Edward B. Huntington, "farmer".* There did not prove to be much farming to do, however.

This party arrived at San Francisco early on Sunday morning, November 3d, and were met at the dock by a delegation of the clergy and laity of the Diocese, with Bishop Kip at its head, and taken to the Cosmopolitan Hotel, then one of the best in the city. On the following day they went to San Jose, where, not finding the wild forests in which to hew their way and build primitive log houses to dwell and worship in, as had to be done in Wisconsin and Minnesota twenty or thirty years before, they had to be content to begin living the "simple life" as best they could in that beautiful little city, housed together in a large

*The writer was also with, though not of, the party, as a fellow traveler, coming to San Francisco as a young lawyer from Ohio.

wooden building, where the less titled members of the family, with Miss Mercer's efficient direction, turned to and did the "housekeeping" under no few nor small disadvantages, while a spot could be sought out, and plans formed for a practicable commencement of some such work as they had come to do.*

By the first of January (1868) the property of Benicia College had been secured, for $14,000, "to be paid equally by the Mission and the Diocese", and the removal was made to that again treeless region, which had once, indeed, been the capital of the State.

On January 20th a College and Grammar School for Boys were opened with fifteen pupils, and a Divinity School with the five students who had been brought from the East, to whom was immediately added a very promising Methodist preacher who sought the ministry of the Church—Mr. A. P. Anderson. Shortly afterwards "The Missionary College of St. Augustine" was incorporated, to include all of the educational work of the Mission, with twelve trustees, as follows: Bishop Kip, Dr. Breck, Dr. Merrick, Rev. C. B. Wyatt, rector of Trinity Church, San Francisco, and Messrs. John Ferguson, Geo. W. Gibbs, Wm. B. Bowrn and Wm. M. Green, of San Francisco; R. W. Kirkham, of Oakland, and (Col.) J. McAllister, U. S. A.; L. B. Mizner and Samuel C. Gray, of Benicia.

In the meanwhile missionary work was begun and carried on with much zeal at six or eight points, at nearly all of which services had been before held by the Bishop and other clergy of the Diocese, and in some of them "parishes" had been organized.

No attempt will be here made to recount in detail the further missionary or educational work of the Associate Mission during the few years of its operation as such. The Grammar School attained a position of very considerable size and excellence, securing the patronage of many of the best families in the State. Several new missions were established including that at Santa Rosa. Several parishes were supplied with services during temporary vacancies in their rectorship. Dr. Breck also became rector of St. Paul's parish, Benicia, and was instrumental in abolishing pew rents in the church and making the sittings all free. The Rev. E. C. Cowan, in charge at Martinez, secured the

*However it may really have been with Dr. Breck, himself, the inner counsels of whose mind were not readily fathomable, it would appear from the tenor of the addresses made in the Church of the Holy Communion, N. Y., when the Associate Mission was "organized," and from the anticipations as expressed by the younger members of the party on the way to California, that it was expected that their work was to be begun under very different conditions from those actually found by them in California.

erection of a church there; and the Rev. James H. Smith was for several years very active and efficient as missionary throughout Sonoma and Solano counties, especially at Santa Rosa.

In June, 1870, a change was made in the constitution and management of St. Augustine's College, in which Dr. Breck resigned the office of dean and was elected Vice-President of the Board of Trustees (Bishop Kip being President); the theological and college departments were suspended; the course of study in the School was remodeled, and the Rev. Wm. P. Tucker, rector of St. John's Church, Stockton, was elected rector, to have entire charge of the school. A very considerable indebtedness had been incurred, and proved to be a burden on the new management.

By this time, too, the missionary feature of the institution had become extinct, and in fact the whole original personnel, save Dr. Breck, as Vice-President of the Trustees, disappeared from the records of St. Augustine's. The Grammar School, however, under the Rev. Mr. Tucker's able management, continued for several years a very successful career.

Dr. Breck, remaining in Benicia as rector of St. Paul's parish, commenced about this time to carry out a cherished purpose of starting a young ladies' seminary. Beginning with day pupils in the private cottage he had erected for himself as a modest residence on or near the school grounds, and later a few boarding pupils, by earnest and persistent appeals to his friends at the East, he secured several thousand dollars with which he succeeded in erecting finally a very nice building a few blocks away from the college site; and there he had the satisfaction of seeing established a really excellent, high grade Church school for girls and young ladies—St. Mary's of the Pacific. With Miss Hatch as Vice-Principal, and a good corps of teachers, St. Mary's soon grew into an institution of recognized character in all that could be desired for the Christian education of the daughters of the Church. The grounds upon which the building stood were beautifully though inexpensively improved. The boarding pupils reached as many as forty-five in number, the full capacity of the building, besides some twenty day-attendants. The former represented some of the best Church families in the State, from the cities, interior villages and farms, with a few from Nevada. But again came the pressure for repayment of money advanced or borrowed, mostly from the East, with other troubles and obligations, and early in 1876, the burden had

become too heavy even for Dr. Breck's eager courage and strong faith and optimism, and his health began to give way. The end came suddenly at the last, and in mid-lent, 1876, after little more than ten days' actual prostration, he passed away.

An attempt to account for the ending of the Associate Mission of the Pacific, as above related, seems called for in a history of the Diocese, in simple justice to all concerned. In the first place its incentive was found in its leader's longing for a new and further advance toward the region of the setting sun, as he several times said. He chose California as the scene of his fresh adventure, apparently without correspondence or consultation with anyone, and with scant knowledge of conditions here. Within six months of his own decision, and against the advice of his bishop and others, he had resigned his connection with Faribault, and was on his way to the East. Money had to be raised for equipment, and for the transportation of himself and associates to the Pacific Coast. The latter in large part were yet to be sought out and selected.

Dr. Breck's purpose even was not known, so far as can now be discovered, to the Bishop and Church in California, till within a few weeks of his arrival in San Francisco, and very little could then be done here in preparation for it. However, Bishop Kip made several appeals for money, and secured a few hundred dollars. Again, a large portion of the personnel of the party as finally made up was singularly ill adapted to the work and the conditions to be encountered here, either physically, mentally or temperamentally. However, as has been said, a cordial welcome was extended to them. Dr. Breck himself was honored in every possible way, officially and socially. Eight or ten thousand dollars was raised by the Diocese towards the purchase and equipment at Benicia. Then for some reason a number of the leading business men and earlier supporters of the enterprise in San Francisco appeared to lose confidence in Dr. Breck's business management, and their support largely ceased. Now, the schools at Benicia are only a memory, very few vestiges of the missionary work done during the party's brief activity are to be found, and only three or four of its members still remain in any capacity.

THE RT. REV. J. H. D. WINGFIELD, D. D.,
Missionary Bishop of Northern California.

CHAPTER VIII

FIRST DIVISION OF THE DIOCESE

A TRAVELER through the foothills of California will not infrequently come upon hillsides all scarred by deep cuts in the ground, old pits with their pretense of covering long since crushed in by the weight of their own decay, and piled up debris thrown from beneath the surface, worked out or rejected.

And again he will find himself confronted by deserted, ruined buildings the walls of some yet standing in solid masonry with locked and bolted doors, but empty save as bats have made their homes within. Traces of old streets, too, are plainly seen; and here and there still a few human habitations, remnant survivors of former life and greatness. Asked what place this is, the reply may be made, "Why, this here is 'Millerton', or 'You Bet', or 'Coloma' or 'Columbia'!"

Prospecting and digging, and washing down mountains in search after gold which in earlier days had drawn men hither, were now, in the first of "the seventies" giving place in importance to other industries and attractions more widespread and even more generally alluring. Mushroom mining camps and "cities" of that day, however famous in fact and from the pen of Bret Harte or Mark Twain, were in many instances fallen into decay, being followed at other points by thriving towns and cities that should endure. Great industries and interests in stock raising and agriculture, in manufactures and commerce, were extending, deep rooted and permanent all over the State from Eureka to San Diego.

However reasonable it was in 1854 to expect one missionary bishop to direct the planting of the Church and regulate its ministrations in the comparatively limited area which then constituted the field here as it had become known generally to the East, the quarter century since elapsed had so changed conditions as to raise in the minds of the Bishop and Church people of California a serious problem as to the sufficiency of any one bishop to administer such a Diocese as this had grown to be. Everywhere missions and parishes, Church people and churches were now calling for the care and more frequent visitations of a bishop.

There were a few among the clergy who would have preferred an assistant bishop, but said little about it. A division of the Diocese was the only means generally commending itself, under all the circumstances, as a remedy for the conditions which all felt had arisen. The Bishop himself realized the need first and most seriously, though there were others as well among the more zealous and far sighted of both clergy and laity who had begun to be anxious and restless for something to be done to further a more active development of the resources at hand for keeping the Church abreast with the assured growth of the State in both population and financial equipment.

In his convention address of 1871 Bishop Kip officially calling attention to these demands, urged that immediate steps be taken for the division of the Diocese in view of the meeting of the General Convention of the Church, which was to be held the following October, by which alone final action could be consummated.

The Bishop's recommendation was referred to a special committee for consideration, consisting of the Rev. H. D. Lathrop, Dr. T. B. Lyman and the Rev. J. B. Gray, with the Hon. Edward Stanly, Judge J. W. Dwinelle and Mr. C. H. Baldwin. On the report of this committee the next day a resolution was unanimously adopted in the Convention in which it was:

"*Resolved*, That the consent of this Convention be given to the formation of two missionary dioceses, with boundaries as indicated in their report, one to cover the Northern and the other the Southern part of the State; and that a memorial be addressed to the approaching General Convention of the Church soliciting a concurrence in the measure thus proposed, and the appointment of missionary bishops for the missionary dioceses thus constituted."

The Deputies* from California accordingly presented to the General Convention of 1871 a memorial setting forth the action of the Bishop and the Diocese in Convention assembled, with the grounds for it, which were, briefly given: the great extent of territory with the difficulty experienced in traversing it, and the consequent inability of any one bishop to extend over it "such episcopal oversight as the interests of the Church demand". "We are asking perhaps," says the memorial, "something unusual in the legislation of the Church; but the great

*These deputies were the Rev. J. Lloyd Breck, D. D., the Rev. T. B. Lyman, D. D., the Rev. T. W. Brotherton, the Rev. Benjamin Akerly, Mr. Edward Stanly, Mr. Wm. Blanding, Mr. J. P. Harmon and Joseph Boston.

human flood, in its Western current, deepens. And the orphaned conditions of far the largest portions of this State make us bold, in the Name of the Master, to ask that you send additional apostles and prophets to this coast. We come before you as suppliants, acknowledging that we have undertaken more than is in our power to accomplish. The great work so grows upon us that our Bishop and his presbyters are being crushed under the weight of our accumulating duties."

"The middle counties of this State," the memorial continues, "through which flow the Sacramento, American and San Joaquin rivers, and through which also passes the Central Pacific Railroad, are rapidly filling up with a young and enterprising people. Here alone is more than work enough for one bishop."

The memorial also cited precedents supposed to support such action as was sought.

Several other dioceses presented memorials of a like nature in their respective interests.

The result of the General Convention's deliberations and action in response to these appeals was an amendment to Canon 13, P. V., Title I, on the Appointment of Assistant Bishops, adding thereto as a further ground for such appointment, "by reason of the extent of territory"; and providing that "before the election of an assistant bishop for the reason of the extent of the diocese, the consent of the General Convention, or during the recess thereof of a majority of the Bishops and of the several Standing Committees must be had and obtained." And so it was reported to the Diocesan Convention of 1872.

This report, the purport of which had of course become generally known long before, was received and accepted in silence, and the committee discharged. It was by no means the kind of relief which had been desired. An assistant bishop while he would have relieved the Diocesan himself in his episcopal labors, would have added heavily to the financial burdens of the diocese which were already piling up to proportions threatening diocesan bankruptcy. The memorial to the General Convention had not included as one of the grounds of its appeal the fact that the arrearages upon the salary of Bishop Kip were then nearly $20,000—$21,882.12, as reported to the Convention of 1873!

It is proper to state, however, that over $9000 of this amount was of questionable correctness, since the action of the Convention in 1859 can scarcely be said to have fixed the salary of the

Bishop at $3000 a year, or to have constituted a promise or obligation of the Diocese as a diocese, to pay that or any other definite salary to the Bishop.

In his convention address of 1873 the Bishop again briefly referred to the subject of the division of the Diocese. After mentioning the fact that he was then "passing through the twentieth year" of his episcopate in the Diocese, "many of them years on which I do not care to look back, years of trial and apparently unrequited toil—when the heart failed, and I would gladly, had it been possible, have withdrawn from the contest"; he added, "but brighter times, I believe, are dawning on the Church in this Diocese. There has never been a year when I have been enabled to accomplish so much official labor for the Church. No elements of discord exist in our midst. Party lines are unknown. . . . Our number of clergy is constantly increasing by the addition of working, earnest men; we need only a division of this diocese, thus affording increased episcopal supervision, to double the strength of the Church on this Coast."

The Bishop's reference in the above quotations from his convention address that year is not the only evidence he gave of his own consciousness of personal inadequacy for the stress which was at the time pressing upon the hearts of many. On one occasion at least, he confided his feeling of discouragement to others in private conversation. To one of the younger clergy, his own son in the ministry, he spoke so sadly of it, and so pathetically, that neither his words nor the expression on his face could ever be forgotten, of his depression, because of the failure, he felt he was making, and said then that he thought that he ought himself to retire from the field if it were possible for him to do so.*

There was, however, no little of the hero in Bishop Kip, and he soon recovered his poise, and again did his best in the fulfillment of the ministry which had been laid upon him.

The allusion of the Bishop to a division of the Diocese was referred to a special committee consisting of the Rev. Elias Birdsall, the Rev. J. H. C. Bonte, Mr. Thomas Walch, of Eureka, Humboldt county; Mr. R. W. Kirkham, of Oakland, and Mr. Joseph Boston, of Santa Cruz, with instructions to report to the next convention.

*At that time in the American Church a diocesan might not either resign or be transferred from his diocese.

Again, in his address to the convention of 1874 the Bishop spoke of the subject as follows: "The most important business before the Convention will probably be the report of the Committee on the Division of the Diocese. Of the necessity for this division there can be no question. That any one bishop can attend to the increasing wants of a diocese nine hundred miles in length with often but little facilities for traveling is impossible. At the last General Convention we applied to have the Northern and Southern portions of the Diocese set off as missionary jurisdictions. There was every disposition in the House of Bishops to comply with this request, but it was found that there was no provision in the Constitution to provide for the portion of an old diocese being set off to form a missionary jurisdiction. This will be remedied by the proposed alteration of the Constitution (of the General Convention) at the approaching Convention in October, and then the desired arrangement can be made."

"It is of course necessary," continued the Bishop, "that these portions of the Diocese should become missionary jurisdictions (as distinguished from independent dioceses) that the bishops may receive at least a partial support from the East. It is impossible that either can be supported by his portion of the diocese; while by the present canon (constitutional provision it was) it is stated that consent shall not be given by the General Convention (for forming a new diocese) until it has given satisfactory assurance of a suitable provision for the support of the episcopate in the new diocese. Whether both jurisdictions will be granted," concludes the Bishop, "I think is doubtful. . . . I would advise, therefore, that at present we ask for but one division. There is no doubt but that one will be allowed and the northern part of this Diocese formed into a new jurisdiction."

Accordingly the Convention of the Diocese instructed its deputies to the General Convention of 1874 to memorialize that body on the subject still asking however for the two new jurisdictions.

The answer of the General Convention was the constitution of "The Missionary Jurisdiction of Northern California," only, and the election of the Rev. John Henry Ducachet Wingfield, D.D., to be its bishop.

The territory of the new jurisdiction was "all that portion of the State and old diocese lying north of a line beginning at the

sea coast on the northern boundary of Marin county, thence along the southern boundaries of Sonoma, Napa, Solano, Sacramento, Amador and El Dorado counties to the State line on the east."

It is interesting to note now that in the action taken by the California Convention at that time it was confidently declared that while the northern jurisdiction would require missionary aid for the support of its bishop but for "a limited time", "the vast field at the South must be purely missionary ground for many years to come!"

The division having been consummated and Dr. Wingfield having been consecrated, it remained only for the Bishop of the old Diocese canonically to transfer to it the clergy resident within its limits and desirous of such transfer. These were sixteen in number, as follows:*

Rev. A. P. Anderson, Grass Valley;
Rev. J. H. C. Bonte, Sacramento;
Rev. J. Lloyd Breck, D.D., Benicia;
Rev. Edward B. Church, Crescent City;
Rev. John Cornell, Wheatland;
Rev. George R. Davis, Nevada City;
Rev. W. H. Dickey;
Rev. Edward L. Green, Vallejo;
Rev. Arthur E. Hill, Folsom;
Rev. D'Estaing Jennings;
Rev. William Leacock, Napa;
Rev. C. C. Pierce, Placerville;
Rev. George D. Silliman, Napa;
Rev. Thomas Smith, Petaluma;
Rev. Wm. P. Tucker, Benicia; and
Rev. J. S. Thomson (of the diocese of Frederickton), Eureka.

This left forty-six names on the clergy list of the old Diocese. Of communicants the old Diocese retained 2379, while to the new missionary jurisdiction 594 were transferred. The new jurisdiction began, too, with twelve Church buildings, and also the schools of St. Augustine and St. Mary, Benicia. This was vastly greater strength than the old Diocese, covering the whole State had when Bishop Kip was sent to it as Missionary Bishop in 1854, twenty-one years before, with its one presbyter engaged in parish work, the rector of Trinity parish, San Francisco, and

*Bishop Kip's Convention address of 1875.

not a permanent Church edifice of any sort, as he reminded his Convention at the time this division was consummated.

The inquiry naturally suggests itself as to what the real motives were in the minds of those who so persistently sought and secured the first division of the Diocese in 1871 to 1874, and what they expected to gain by it for themselves and for the Church. It is an analysis not now easy to make; and if the Churchmen of that day had been asked to do so it may be doubted if they could have given any clear or concerted answer to the question. But looking back upon it all now, one who was himself a participant may be allowed some such diagnosis of the case as this: There was present generally at the time a yearning for something perhaps undefinable but yet distinctly felt as some way lacking; a yearning for something to make things "go"—for a motive power. Or was it for a regulator? Or was it not rather for a director and a leader? Those men and women belonged to a Church which in its very genius presupposed and required a central organized leadership—a personal *episcopos* near enough at hand for consultation and stimulation in the work to be planned and done.

Doubtless, too, a less worthy thought was that a missionary bishop would not be dependent upon local resources for his support.

If such were the half expressed sentiments of the Diocese at large it might be added that the clergy in particular, scattered and widely separated, and each one burdened with the work of building up a local Church and with perplexing and often times delicate pastoral relations, felt the need of sympathetic, guiding, upholding and visible support from their own chief pastor.

Bishop Kip may readily be credited on his part, too, with an oppressive sense of his own inadequacy for extending his episcopal ministrations over so vast and so growing a field as then constituted his diocese.

It was just at a time, too, when the principle and the practical wisdom of more and smaller dioceses had newly and strongly gripped the minds of Church people throughout the country, and this may have entered as a further factor in the case.

THE REV. WM. H. HILL

THE REV. ALFRED S. BREWER, D. D.

See page 75 in the following chapter for notices of these two leading missionaries of the Church and Diocese.

CHAPTER IX

MISSIONARY SYSTEM AND WORK OF THE DIOCESE

FOR convenience and perspicuity the history and development of the Missionary System of the Diocese from its inception to its present state of efficiency will be presented in this chapter as a single topic, divided into several sub topics, each under its proper sub heading. In this way it is thought the unity of this great subject may the better be preserved as a matter of interest to the reader and for more ready reference —though for the latter it will be found helpful to use the Index freely. For the history of the local missions and parishes established in the practical field work of diocesan missions, reference will mainly have to be made to Appendix B, where they will all be found in chronological or alphabetical order.

The Great Mission of the Christian Church in the world, the primary purpose of its institution here on earth, is unquestionably that of making Christ and His Gospel known among all people, stamped upon it by its Divine Founder Himself in these words to his first disciples and apostles: "Go ye into all the world and preach the Gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

This same commission extends to every subsequent follower, and congregation and society of followers of Jesus Christ to the end of time, and especially to the official successors of the original Twelve in the ministry of the Church.

Every Diocese, as an organic unit in this "Body of Christ" on earth, must particularly be charged with the same great commission.

Full warrant is found then in this fundamental principle of Christianity for devoting a chapter in our History to the work of Missions in the Diocese, and for the effort to make it one of the most important and interesting of its chapters.

By reference to the canons of the Diocese as first adopted (Appendix A, page —), it will be seen that slight attention was given to the subject beyond its recognition as one of primary

importance, entitled to mention at least in the first steps taken in the organization of the Church in California. At the same time it witnesses to the very inadequate measures as yet provided generally in diocesan plans for carrying on the work of Church extension within their own borders. It was there stated that the Bishop should have direction and control of all missions within the Diocese, but all appropriations of money for such purpose should be under the direction of the Standing Committee. As to a missionary fund, it was provided that there should be created a "diocesan fund to sustain the missions and institutions of the Diocese* and to defray the expenses of the Convention." And this "diocesan fund" was ordered to be divided into two parts, *one fourth* to be appropriated to the mission, and three fourths to the diocesan institutions and conventional expenses."

Nor was any important change made in these conditions for eight years. It must of course be borne in mind that the congregations or "parishes" constituting the diocese, excepting one or two, were themselves but self-made missions, struggling for a bare existence, and seldom having the services of a minister continuously for any considerable period. Besides the members of that first convention were very few in number, and doubtless wholly inexperienced in the subject.

In 1858, at the suggestion of Bishop Kip, a new canon "of diocesan missions" was adopted, in which the Bishop together with the clerical members of the Standing Committee were given "direction and control of all missions, selecting stations, appointing missionaries on the nomination of the Bishop, and making to them the necessary appropriations from the funds provided for that purpose." There was also to be a treasurer, selected by the committee. It was also made the "duty of each parish clergyman to raise contributions in his congregation, by collections or subscriptions; the minimum from each parish being fixed at one dollar for each communicant. The collections on visitations of the Bishop to any parish for a service were also to be devoted to this object—at the discretion of the Bishop.

This was a distinct improvement; yet the elimination of the lay members of the Standing Committee was a mistaken policy, for their business training should be helpful, and besides, their presence on a committee dealing with missions would be a

*The "diocesan institutions" were to be "a college, a theological seminary, a presbyterium and a sanctuarium."

means of interesting laymen in the subject, in itself something much to be desired.*

So far nothing whatever had been appropriated from any fund for missions of any sort. But at the Convention of 1859 for the first time there were reported contributions for missions, amounting to $705.58. Nearly all of this had resulted from collections at visitations of the Bishop to parishes. Only Grace Church, San Francisco, had, besides, raised anything by "individual subscriptions of $1 each"—amounting to $175. Grass Valley, Nevada City and Napa, where there had been no episcopal visitation, had, however, sent in between them, nearly $25. The Bishop in his address to the convention declared that the new missionary organization had proved "entirely successful". The collections steadily decreased during the next five or six years.

The report to the Convention from the Missionary Committee in 1865 however, contains a confession that the last records of any meeting even, of the committee was four years before! The appointment of the Rev. E. Birdsall as missionary at Los Angeles, and the necessity for making provision for his support, with other questions arising from his energetic work there, appear to have now galvanized the committee into action once more. In 1865, with a view to "the necessity of adopting some system in their operations", the committee constituted several "missionary districts" with defined boundaries, within which the several missionaries were to confine their labors; the first was that of Sonoma, to include the Sonoma Valley, with Napa and Santa Rosa. The second was that of Los Angeles; and the third was that of Alameda. Of this last it was said that the "missionary will be expected to officiate every Lord's Day morning at Brooklyn." "It will be further expected of him that he will establish preaching stations at which he shall regularly officiate". The Rev. D. E. Willes was thereupon appointed as the missionary for this district, with a stipend of thirty dollars a month, first for three, then for four months more; and then, "from the entire satisfaction given by the missionary the stipend was increased to fifty-five dollars, until further action of this committee. Of this amount five dollars was to defray the expense of horse hire." (Report of committee to convention of 1866.)

The next year (1867) the committee reported the constitution of San Mateo county into a "missionary district," and the

*This was corrected in 1866, when the whole Standing Committee was again made, together with the Bishop, to constitute the missionary committee.

sum of fifty dollars a month appropriated towards the support of a missionary there. Also that "a missionary at large" had been provided for the city of San Francisco, the Rev. D. J. Lee receiving the appointment. The Rev. H. H. Messenger was also sent to Los Angeles, and an appropriation was made "to the mission of Santa Barbara and parts adjacent". Judging from the subsequent reports to the Convention the most of these missionaries must have fared pretty poorly in the realization of the appropriations made to them.

Reporting to the Convention of 1869 the Missionary Committee say that the only missionary under appointment at that time was the Rev. Mr. Willes, in the district of Alameda, on a stipend from the Diocese of $50 a month; and this was in arrears several months. Under these circumstances it is not surprising that Mr. Willes resigned, in July, 1868.

In this same report there appeared almost for the first time in the records of the Diocese, some real discussion of missionary conditions, and of the need for radical changes in policy, in conducting this most important business of the Church.

It appears that, with the knowledge and approval of the Bishop, but independently of the Committee, considerable sums had been contributed by the larger city parishes, and certain individuals (exceeding $3500), for the support of "useful missionary work" in various parts of the Diocese. This was not unreasonably looked upon by the Committee as interfering greatly with both the unity and the efficiency of the missionary work of the Diocese. The desirability of giving to both parishes and individuals some choice in the applications of their contributions was recognized; but at the same time, it was argued that the present irregularities if continued would lead to confusion and rivalry. It must at any rate tend to impair the purpose and usefulness of the constituted missionary authority of the Diocese in this chief work with which it was charged. A young layman who had recently come to the coast, in a letter in the Pacific Churchman, soon after the adjournment of the convention of 1868, called attention to some of these conditions as they appeared to exist, and to the fact that the Diocese had no missionary committee especially elected as such, and critically questioned the policy of trying to turn the Standing Committee into such a committee, *ex officio*. What effect that letter may have had, if any, upon the committee in making this report cannot be known, but at any rate the next convention (1869) adopted an amendment to the canon providing for the election

at each annual convention of three clergymen and three laymen to constitute the Missionary Committee; and thereupon the Rev. James S. Bush, the Rev. A. L. Brewer and the Rev. Dr. Breck, with Samuel C. Gray, W. A. Andrews and James Palache were immediately so elected. As an evidence of the practical wisdom of the change, and of the effect of the admirable report of the old committee to the previous convention, the first report (in 1870) of the new committee showed receipts amounting to $3282.45, with *twelve* missionaries enrolled, the most of these being at the same time "rectors" of incipient country "parishes."

It should also be remembered that since the beginning of the Diocese more or less liberal assistance had been rendered by the General Board of Missions toward the support of such diocesan missionaries as were nominated to it by the Bishop.

Delegate Meeting

Mention should be made here of the Delegate Meeting of the General Board of Missions, held in San Francisco just prior to the Convention of 1870, at the urgent invitation of this California Missionary Committee. It was at the time a notable event, and large hopes and expectations were indulged in from it, both here and at the East. California Church people had not as yet been aroused to much interest in the General Missions of the Church, even those within our own country; and as to "Foreign Missions", they "had no use for them," or "did not believe in them," to quote a very commonly heard expression.

With Dr. Twing, the great General Secretary at their head, the Delegation was made up of such well known bishops as Randall, of Colorado; Clarkson, of Nebraska; Tuttle, of Montana and Utah; Whittaker, of Nevada, and Morris, of Oregon; and priests and preachers of such recognized eloquence as Dr. Vinton, of Boston; B. H. Paddock, of Brooklyn; George Leeds, of Baltimore; M. A. DeWolfe Howe, of Philadelphia; Henry C. Potter, of New York; Joseph Cross, of Western New York; the Rev. Wm. H. Hare, afterwards Bishop of South Dakota; Rev. George L. Locke, of Rhode Island; Rev. John A. Aspinwall, and several well known laymen also. Many of them had their wives with them.

The opening service was held in Trinity Church, on Sunday evening, for which careful preparation had been made—united choirs, suitable decorations, and so on, with an immense congre-

gation, a large number being men, quite filling the spacious building. Dr. A. H. Vinton was the preacher. The sermon was on Foreign Missions—able—eloquent—ponderous—long. The keynote was struck. Other sessions followed, with consultations, addresses, and so forth—but no more great congregations, nor great enthusiasm. "The land of gold" did not turn its current of the yellow metal as a river into the treasury of the Church in New York for "General Missions", but in silvery driblets only, as before, did California's interest in the great cause manifest itself. This was an undisguised disappointment, for it seemed to indicate complete failure in the purpose for which at such large expense of time, energy and money, it had been undertaken. Nor in the Diocese itself were any marked results to be credited to it. Yet—who knows? Such well intended and prayerful efforts may scarcely be allowed to result in *no* good—*no* blessing.

A great union missionary meeting for children, held on a Sunday afternoon at Trinity Church, to which the Sunday Schools of the different parishes marched with class banners waving, remains to some of those then children, still living in San Francisco and vicinity, a most vivid memory.

Since that day no auditorium has seemed to them so vast as the nave of old Trinity, no chorus of voices so mighty, no human presence so imposing and inspiring as Dr. Twing when he talked of black, white, red and brown children in our land and all over the world, who knew not the Holy Child, Jesus. Lasting impressions of the need for missions were received that day—the coming of those delegates meant something that was not failure.

Some Notable Individual Workers

This seems a suitable place to make record in these pages of some marked individual laborers in the field of missions in the Diocese not specifically included in what has been so far written here. Chief of these will be the abundant labors of Bishop Kip. Whatever criticism may be allowed of his skill or wisdom in purely administrative functions, there can be no questioning the personal devotion, untiring zeal and activity, in season and out of season, unselfish, self-sacrificing, with which the first Bishop of California in journeyings oft, and in response to every call that came to him, visited all parts of his great diocese. Frankly he was not by nature nor by accomplishment a pioneer, nor an administrator, a limitation which he himself fully and freely

recognized. Even to preside in the convention, or in any sort of a business meeting, was abnormal and distasteful. But there was a charm—a power—a dignity in his personality, felt whether in a drawing room, the humble cottage of a mountain village or on the streets of a great and bustling city, which left impressions that abide still in many a memory.

Another, a priest of an almost opposite type, was the Rev. Wm. H. Hill. To compare the two men would be unfair to both. Mr. Hill was a man of the world and at home among men of all classes. His first work in California was that of a mountain and mining camp missionary, in which he was eminently successful. Then being sent in May, 1856, to the rescue from threatened collapse of Grace parish, Sacramento, his vigorous business experience and tact soon settled difficulties and placed it again on the road to prosperity, saw the building of a church there, and of which he remained the rector for fourteen years. In the convention of the Diocese, from the very first he became a power, from his knowledge of parliamentary procedure. He was frequently called upon to preside at its meetings. But it is of Mr. Hill's missionary activity that this paragraph was to speak. After resigning the Sacramento parish in 1870 he devoted his time largely to traveling throughout the State, primarily in the interest of the Odd Fellows of which he was a leading spirit, but combined with his trips he did a great amount of missionary work. Much of this was pioneering. Many an out of the way town first saw a Prayer Book service conducted by a vested priest of the Church as a result of one of Mr. Hill's visits. The Holy Communion was celebrated and children were baptized.

The outlook for an advantageous beginning of regular and permanent missionary effort was considered from a practical standpoint. A full report to the Bishop and convention was made each year, and occasional accounts of his trips were written for the Pacific Churchman. In this way Mr. Hill's work, at no expense to the Diocese, was unquestionably of much value.

Another exceedingly valuable acquisition to the Diocese was found in the coming of the Rev. A. L. Brewer in 1865. He came from Michigan, in the prime of early manhood, and equipped with a full measure of missionary zeal, not only, but with a practical knowledge of measures and agencies found useful at the East in organized missionary work. He was chosen as a member of the first Missionary Committee under the canon as amended in 1870, and was made its secretary. Here his practical

ideas and genius for organization were quickly realized, and for years afterwards he was the leading spirit of the missionary work of the Diocese, entering into it, too, personally, whenever and wherever his growingly important parochial and educational duties at San Mateo permitted.

The Rev. James S. McGowan, who came to the Diocese in 1873, deserves a place in this roll of honor. His first work was at Salinas, where he organized St. Paul's mission, and also built its first church. He came to be noted as the great builder of churches, no less than seven being credited to him in all. He also organized four new missions.

Convocations

The Rev. A. L. Brewer, in the first convention he attended, in 1865, the year of his arrival, and again in 1866, proposed the beginning of a system of convocations, and although nothing appears to have been done by action of the convention at that time, he was successful in getting a kind of volunteer convocation system established in 1867, the first meeting of one of these being held at San Jose, September 12 of that year. This was attended by the Bishop and eleven others of the clergy, and the Bishop appointed him "Rural Dean".

A similar meeting and organization took place at Stockton, when the Rev. Elias Birdsall, then rector of St. John's, was made dean. In his address to the convention of 1868, the Bishop refers to it in these words:

"You are aware, my brethren, that the system of convocations which has been so extensively adopted at the East has been introduced into this Diocese during the past year. It has in our older dioceses been found useful in promoting fraternal feeling among the clergy, and in organizing a more efficient system of missionary operations. . . . I believe they will do good, though they cannot act as efficiently as at the East, on account of the distance of clergy from each other." It is pretty clear that about the only thought in the Bishop's mind was of fraternal gatherings of the clergy. Very few further allusions to them are to be found in any extant records, until the convention of 1873, when a new code of canons was adopted, in which for the first time there appeared carefully framed provisions for a comprehensive modern missionary system, including convocations, and placing the deans, with the president of the Standing

Committee and the treasurer of the Convention, on the Board of Missions as *ex officio* members.

In the digest of canons of 1873, just mentioned, canon 17, "of Convocations" provided that "the Diocese shall be divided into two or more convocations, the boundaries heretofore practically recognized to continue until further action by the Convention;" this gave each convocation authority to elect its own officers; the "president or dean" to be approved by the Bishop, and to hold office for three years. In 1885 "three years" was changed to two years. It was further declared that "the dean of each convocation shall have an oversight of all missions within his district, and must report to the Bishop any neglect in carrying out the missionary system." Canon 15 also provided for the deans of convocations being *ex officio* members of the Board of Missions. The Rev. A. L. Brewer was elected dean of the "First" or Southern Convocation; and Dr. Breck of that of the North, both taking their places *ex officio* on the Board of Missions.

The Convention of 1877, because of the division of the Diocese made three years before, divided the Diocese into four convocation districts; the First to consist of San Francisco and Marin counties; the Second of Alameda, Contra Costa, San Joaquin, Calaveras, Alpine, Stanislaus, Tuolumne, Mono, Merced, Mariposa, Fresno, Tulare and Inyo. The Third of San Mateo, Santa Clara, San Benito, Santa Cruz and Monterey, and the Fourth of "all lying south of the southerly boundaries of Monterey, Tulare and Inyo counties." In 1885, San Luis Obispo and Kern were substituted for "Monterey and Tulare." The only dean mentioned in extant records of 1878-9 is the Rev. George W. Foote, of the Third district.

In this amendment, also, it was provided that the deans should "have oversight, under the Bishop, of all missions and missionary work" within their respective districts; should see that all parts of his district were visited by missionaries and supplied with the services of the Church so far as possible, directing the movements of missionaries for that purpose".

In 1888 a new division of the Diocese into two convocations was made, the dividing line being the northern boundaries of the counties of San Luis Obispo, Kern and San Bernardino. Several other minor changes were also made as to the purposes of the convocations. The *four* convocations, during the past eleven years appear to have fallen into desuetude, and this new arrange-

ment, making two large districts, gave to their meetings more dignity, while the increasing infirmity of the aging Bishop of of the Diocese added somewhat to the importance of the office of the deans. Besides, there was in it, probably not altogether unconsciously in the minds of some of those who advocated it, a step towards the setting apart of the territory placed within the Southern Convocation district as the Diocese of Los Angeles in the not distant future. The deans chosen in these new convocations, respectively, at their first meetings, were the Rev. Dr. A. G. L. Trew in the South and the Rev. D. O. Kelley in the North.

This was the beginning of a really active influence and usefulness of the convocations in the life and work of the Diocese, in both its northern and southern sections, especially as a forum for the discussion of problems coming before the Church, in a less formal way than the floor of the convention itself admits of. At this same revision of the canon on missions the deans of convocation, with the other *ex officio* members, excepting only the Bishop, ceased to have place on the Board of Missions of the Diocese. No further changes of consequence were made in the convocation system of the Diocese, till after the setting off and setting up of the Diocese of Los Angeles, in 1895.

Then the convocation districts were reconstituted as those of San Francisco, San Jose and San Joaquin, the first to include San Francisco with San Mateo, Alameda, Contra Costa, Marin, and San Joaquin counties. This arrangement lasted till after the setting off of the Missionary District of San Joaquin, when the old Diocese found two convocation districts again sufficient for its needs: "San Francisco to include Alameda, Contra Costa and Marin counties, all south of that to be San Jose."

Practical Changes in Missionary System Made in 1873

Reverting to 1873, when the best digest of the canon law of the Diocese so far in its history was made, but still confining our examination of it to the subject of missions, there are found to be some very important and radical changes besides those already noted. One of these was in providing for the first time a clear distinction between "parishes" and "missions". A "parish" was to be a self-supporting congregation, with a vestry and rector, and incorporated under the laws of the State. On the other hand a "mission" was to be a congregation without

any of the above noted features of a parish, and "under the control of the Bishop and Board of Missions", ministered to by a duly appointed missionary subject to removal by the Bishop at any time; the salaries of missionaries to be ("fixed and) paid" by the Board of Missions. The words in brackets were added a year or two later, and are very important.

Every mission was required to pledge *and pay* to the Board of Missions a stipulated monthly amount. The officers provided for a mission were a warden, a clerk and a treasurer, at first to be appointed by the Bishop and after the first year to be elected by the members of the mission. Missions duly organized were to be admitted to union with the convention of the Diocese, and represented by delegates, the same in number and with the same privileges and powers as those of a parish.

Provision was made for acquiring and holding property, and for the revenues of a mission to be used in the payment of its pledge to the Board and its own local expenses; also for the manner in which it might become a parish organization. The most of these provisions were placed in the "general regulations" appended to the canons; and although as summarized above, there are included for convenience sake a few changes made in later years, they have continued practically the same to the present time.

Such a revolution in the polity of the Church in the Diocese required a considerable time to work itself out. The numerous little "parishes" all over the Diocese could not be summarily disincorporated, or made to understand the change of status provided for them, and be turned into missions. And it took even a longer time for the Bishop and the Board to adapt themselves to the situation, and put the new system into actual and practical operation. Especially was this so in regard to the fixing and payment of salaries of missionaries.

And yet exactly herein lay the most essential principle involved. The old practice was for the missionary to go into a new field and be expected to depend upon the people to whom he ministered for his support, supplemented usually by a small stipend, averaging $25 a month from the Board. This local support was secured as best it might be, commonly by the minister himself, varying in amount according to the popularity, or the skill as a beggar of the poor missionary. The new system would make the missionary entirely independent, financially, as to his own support, of the people to whom he ministered, his whole

salary being paid by the Board. This left him free to teach his people the principle and duty of giving for the support and work of the Church without being chargeable with selfish motives. Besides, his own dignity and sense of security were preserved through having *the whole diocese* back of him and responsible for a fixed monthly salary so long as he was kept at his post. In this respect he was placed upon the same footing with the missionaries in foreign fields.

But the new plan had to be shown to be practicable by illustrations in the field before the Board of Missions could muster faith and courage to put it in general operation. The first opportunity for this came in the starting of the mission at Watsonville. The missionary sent there was an ardent believer in it, and insisted upon having the new plan strictly carried out in his case. It worked all right. The next opportunity was when the same missionary was assigned to the great field of the San Joaquin Valley in the fall of 1879, when again and on a much larger scale its wisdom and practicability were amply demonstrated. To put this clearly before our readers, and at the same time to give it the place to which it is entitled in a record of the History of the Diocese, as brief an account as possible of the San Joaquin mission will be here inserted.

The San Joaquin Valley Mission Field

This great Valley, reaching from Stockton to the Tehachapi Mountains, between the Coast Range and the Sierras, with the railroad recently completed and in operation through its whole length, and with several new and growing towns and county seats called into being by the railway, still remained unoccupied by the Church. A few services had been held at the older towns of Visalia and Bakersfield, and also in Fresno, Merced and Modesto, during the previous two or three years, by the Rev. Wm. H. Hill, the Rev. Elias Birdsall and the Rev. W. C. Powell, who had given interesting accounts of their trips, recommending that regular services be extended to that field.

In the late spring of 1879, having resigned the charge at Watsonville, the Rev. Mr. Kelley, at his own suggestion, was sent by the Bishop on an investigating tour through this valley, to occupy the month of June with its five Sundays, and to report. He visited all of the larger towns holding services and consulting with such Church people as were to be found as well

as other citizens. At the end of the month, reporting to the Bishop and Board of Missions, he strongly urged the sending of at least one missionary into the valley immediately, at the same time recommending that Fresno City should be first occupied and made the headquarters of the work, though it was at the time the newest and nearly the least in size of all the towns visited. But there was that about the place, and the handful of Church people found there, which prompted this recommendation.

Mr. Kelley then left on a trip to Oregon where he had a call to the rectorship of a parish, to spend a month there by invitation of the vestry and Bishop Morris. On his return to San Francisco, and pending a decision as to his acceptance of the call, which was quite an attractive one, he found that a correspondence between the Rev. A. L. Brewer, the energetic secretary of the Board of Missions, and one of the leading Fresno gentlemen to whom he had been referred, had resulted in a hesitation because of the opinion of the Fresno correspondent that it would be premature to attempt at that time to begin Church work in that place. Upon his urgent insistence on the importance of immediate action in accordance with his own first recommendation, Mr. Kelley was taken by surprise by the question: "Will you go yourself then?" Between confidence in his own judgment, and some natural pique, perhaps, he promptly answered that he would go, if the Diocese would stand back of him with an adequate yet moderate salary according to the prescribed missionary system, together with provision for traveling expenses in caring for other points besides Fresno.

The Board at its next meeting accepted these stipulations, and the first regular missionary to the San Joaquin Valley was appointed. Before the end of September he appeared on the ground at Fresno almost without notice to the people there, to begin operations. The first service, the next Sunday, was held in Tupper's law office. In a few weeks the missionary was followed by his family, for whom quarters were found with difficulty, and it was made evident that they had come to stay. And stay they did for thirteen years. The reception was cordial, and interest in the purpose of establishing the Church there was soon increasingly manifested.

There is not space here, nor is it needful, to tell of the shifts which had to be made for places to hold services in, including one end of a store room for coffins—till at last a large unoccupied room in the "big white school house" was secured.

For "Fresno City" at that time was a very new village of about 800 inhabitants, rapidly growing and ambitious, but without many comforts and conveniences as yet. The class of people was different from that found elsewhere in the Valley, including as it did a considerable and influential proportion of cultivated men right from the Southern States, with their families. There was only one little South Methodist "meeting house", with irregular services, which did not appeal at all to these people; and the Roman Catholics even had not yet gotten any permanent place there. So that the Church was practically first on the ground. St. James' Mission was organized December 15, 1879, with nine communicants—all women.

Meanwhile Bakersfield had been visited several times, and on December 1, (1879), St. Paul's Mission was organized with about a dozen communicants, including several men. Though an older town than Fresno, only the Romanists, and a feeble little South Methodist church were ahead of us. The beginning of regular Church services was greeted with real enthusiasm. These were held for a number of years in an unused room in the new school house. Like Fresno, Bakersfield at this time was a place of numerous saloons, and an almost total non-observance of Sunday. Sumner, Lemoore, Tulare, Hanford, and Visalia, Centerville, Merced and Modesto were all visited within the next six or eight months and services held; steps also were taken at several of these places toward the organization of missions. The policy, however, was not to organize a mission except where there appeared to be a reasonable expectation of permanent growth and of regular services being held, with some interested and responsible Church people to provide a place of worship and otherwise act locally as officers and supporters. Sometimes considerable progress would be made before any organization beyond that of a woman's guild and a Sunday school would be proposed, with such occasional services and ministrations as could be given.

And so the work went on from year to year. The missionaries were free under the "Missionary System" of the Diocese, to educate and encourage the people in the missions to increase their monthly pledges to the Board of Missions from time to time, and to expect also, to respond to the various canonical collections for other diocesan and general Church purposes, including those for missions, independently of their own monthly pledges. The envelope system was of course always kept in operation.

With the beginning of 1881 the Rev. Wm. L. Mott was appointed an associate missionary, with special charge of Modesto and Merced; and in 1882 the Rev. Thomas A. Griffiths, deacon, was similarly placed at Bakersfield. In 1885 the Rev. H. Horace Clapham, formerly an English Wesleyan minister, having been confirmed and ordained deacon in St. James' Church, Fresno, succeeded Mr. Griffiths at Bakersfield, and in 1892 the Rev. Louis C. Sanford, then in Deacon's orders, was placed in special charge of Fowler and Selma, which had both become promising missions. And all these were sustained under the missionary system described earlier in this chapter.

Southern California

It was not till 1877-1879 that the vast area of Southern California commenced attracting the attention which has since made it grow into one of the best known regions of the whole country, and into the strong and vigorous diocese that now has its See in and takes name from its chief city, Los Angeles. Within these two years there arrived there two men who were destined, in the providence of God, to become leaders in the part which this Church was to have in its religious development.

One of these was the Rev. A. G. L. Trew, the other, was John A. Emery. Both came as invalids, drawn thither by the reputation the climate had begun to attain for a certain salubriousness which has made it famous. Both soon found such benefit from the change of air and scene as to challenge the rededication of their lives to the service and the Church of God. Both are still living and active in their ministry, the Rev. Dr. Trew as president of the Standing Committee of the diocese of Los Angeles, chairman of its committee on canons, one of the examining chaplains and rector emeritus of his last parish. The other is the able and widely known archdeacon of the Diocese of California, secretary of its board of missions and president of the Corporation of the Diocese. This after a lapse of a third of a century!*

But it was only of their parts, respectively, as missionaries in the early days of the Church in Southern California that it was intended to speak here, giving them credit for the leadership and influence they exerted in starting up and directing the Church's hold upon the interior communities there. The Rev.

* Dr. Trew died in January, 1915.

Elias Birdsall, already mentioned as the founder of St. Athanasius parish, Los Angeles, (now St. Paul's pro Cathedral) in 1864, had gone back there after an absence of several years, as its rector, and deserves equal commendation for his part in his somewhat different field. But it was Trew who pioneered in giving stimulus and first direction to the missions of the more inland towns and communities, some of which have since grown into strong parishes. They were soon and rapidly joined by others who became active missionaries and have also left enviable records, all of which, together with the specific results of the work done by the two or three specifically named, will be found among the tabulated records of missions and parishes in the proper appendix (B).

The Rev. Henry B. Restarick, who went to San Diego in 1883, or 1884, should also be reckoned as one of the foundation layers of the Church in Southern California. As missionary and as rector of St. Paul's Church he showed remarkable genius for both organization and administration. He is now missionary bishop of Honolulu.

To Chapter XXI recounting the development of the Diocese of Los Angeles after it was set off from California in 1896, the reader is now referred for the further history of that most interesting field.

Very important developments of the Missionary System of the Diocese were made some years subsequently to the period during which it grew by slow and difficult stages to the measure of efficiency described in this chapter, one of the most prominent of these being the evolution of the archdeaconry as we now have it. This and other important and interesting factors in the practical work of diocesan missions will be found quite fully described in a later chapter to which the reader is referred.

Without doubt, however, some of the most essential principles entering into the work of missions were established through the study and experience of which this chapter is a record.

Church Missions to the Oriental People in Our Midst

Before closing this chapter, however, something should be said of one peculiar field and opportunity for Christian missionary work presented to the Church in California from the first.

Coincident with the Pioneers of '48-'51 themselves the Chinese began to appear in large numbers in San Francisco and the interior mining regions. They were a quiet, industrious people, and wholly ignorant of the language, save for the "pidgin English" which many of them had acquired in Canton, and of the religion of Americans. They were heathen in our midst and at our very doors, and as domestic servants in our homes.

Naturally Christian principles and Christian consciences were early confronted with the problem of Christian duty in the premises. The language presented a seemingly insurmountable difficulty. Americans could not learn the Chinese; and the Chinese made little progress in acquiring English, the business jargon brought with them from Canton satisfying their needs.

In 1854 or 1855, the Rev. E. W. Syle, a missionary of our Church in China who had learned the Chinese language, was sent here for work among the Chinese in California. But not knowing the Cantonese dialect, almost exclusively that of those who had come to America, he could make no progress among them and soon returned to the Orient.

Sunday Schools for Chinese were opened in several of our Churches; and that of the Church of the Advent, San Francisco, during the rectorship of the Rev. H. D. Lathrop, had a large attendance, and volunteer teachers in sufficient numbers were found to provide an instructor for each pupil, or at most for two to four in a class.

As was soon evident, all that was being done, and apparently all that the wily Orientals came for, was the teaching of English. Many were apt learners, and soon got so they could laboriously read the Gospels, and could also sing a number of hymns vociferously. Beyond this it was difficulty to discover that much if any religious impression was made upon their minds; yet now and then one was baptized, and in a few instances Bishop Kip speaks of a Chinese being confirmed.

Finally, in 1879, a candidate for orders, Walter Ching Young, "educated" and trained for the ministry in one of the Divinity schools of the East, came to San Francisco as a missionary to his countrymen. He was made deacon May 10, 1879. Gathering his countrymen in the Sunday school rooms of Trinity Church, with the strong support of the rector, Rev. Dr. Beers, Mr. Young did the best he could, with his limitations of education and speech, but never seemed to gain much influence or standing with the members of his race, and accomplished little.

About 1907 he went to China with his family, where he now is.

When Bishop Nichols came to the Diocese he undertook to gather together and direct such small efforts as were still being made to a better purpose, but again little headway could be obtained at first.

Meanwhile the Presbyterian, Baptist and Methodist bodies had established and were carrying on Chinese Missions in the city, in substantial and well equipped buildings and with trained workers, strongly supported by their respective "boards" with funds mostly from the East. It seemed to be a part of their foreign missions work. How much local support they got for this branch of their work was not so apparent.*

By this time the peculiar feeling anent the Chinese had taken possession of the average Californian, which has persisted ever since. It scarcely comes within our present province to describe this feeling, either to defend or condemn it. It may have been from the contempt which familiarity breeds so commonly, or the antagonism that their "cheap" and, (by contrast) reliable labor bred in the minds of, (especially foreign) white working people; some said it was just "race prejudice"; others, that the overwhelming numbers with which they might pour in upon us would endanger, if unchecked, the foundations of our social system.

At any rate the "feeling" was here. The average Christian conscience was warped by it. Like yet unlike it was to a certain "feeling" prevalent in the Southern States of our Republic. Very few altogether resisted it. The "exclusion laws" have served at least to allay the intensity of the feeling in regard to the Chinese, while a similar feeling has recently developed more or less strongly toward the people of another oriental country.

Meanwhile forces were at work within their consciences, and through the intelligence, or the philosophy, of Christian thought, which were slowly modifying people's views regarding the matter.

The change in what may be termed the policy of foreign missions from the mere rescuing of individual souls one by one from heathen darkness to the semblance of American Christians —the change in policy from that to a wider, more practical care

* The "Occidental Board of Foreign Missions", (one of the seven Women's Boards of the Presbyterian Church) in San Francisco, controls all funds received by it from Presbyterian Churches in California, Nevada, Utah and Arizona. It supports the work among Orientals here, maintaining four large schools around the Bay besides others in the above named States. Besides this local work, it entirely supports about forty missionaries in foreign fields all over the world—several of these being in China, Japan and Korea.

also for their physical and social well-being—and at the same time the coming here of representatives of a more intelligent class of Chinese, and also an interest in "awakening China"—all these things combined to allay the old California antagonism.

The year 1905 saw, as by a special Providence, a new beginning of Church missionary work in San Francisco when Deaconess Drant came from Honolulu and opened the "True Sunshine Mission". In this she had the financial support for a time of a wealthy gentleman in Cincinnati. The Deaconess brought with her a good knowledge of the language and a long experience in the work. She was cordially welcomed by the Bishop of the Diocese, the Woman's Auxiliary and others.

Then came the fire of 1906, and swept away the whole Chinese quarter, including the new mission. But undaunted, the Deaconess and "True Sunshine" followed the Chinese population over to Oakland, and there began again its hallowed work, where now, in its own home at 320 Sixth Street, it is sustained with the help of the Church people of Alameda County.

As soon as the rebuilding of San Francisco was well under way, Deaconess Drant again commenced work there, and the success of both branches of the work seemed assured. Having come now within the field of the Cathedral and directly under the supervision of the Archdeacon, a fine lot on Clay street was purchased by the Bishop and a brick building was erected upon it.

There came with the Deaconess from Honolulu a young Chinese, Daniel Ng to assist her in her work here. Entering the Church Divinity School, Mr. Ng graduated in 1912, with honor, was made deacon, and priest in 1913, and he now has charge of the Chinese work in both San Francisco and Oakland, since the withdrawal of the Deaconess because of ill health, being assisted by Rev. T. J. Williams, a graduate of the Divinity School, who for several years has done faithful work in the Mission and made considerable progress in learning the language.

A small grant from the General Board of Missions has helped sustain the Chinese work here, and with the growing interest in it of Church people, it seems at last to have become one of the well-established institutions of the Diocese.

The Japanese Mission

The Japanese Mission, now so well established in San Francisco, is a growth of quite a number of years of faithful, patient work on the part of those engaged in it. It began with the coming of the Rev. M. Tai, a Japanese priest, in 1895, with a view to inaugurating Christian work among his countrymen in San Francisco—as some one said at the time, as a foreign missionary from Japan to America, sent out by the newly organized national Church of Japan—Nippon Sei Kokwai! Mr. Tai was highly commended by Bishop McKim, his Diocesan, and by our own mission authorities in New York, for his capacity and devotion, and a remarkable gift of oratory in his native tongue.

Rooms were secured at 421 Powell street, simply furnished, and there the work was begun. On Mr. Tai's return to Japan, another Japanese priest, the Rev. Kumazo Mikairu, came to take his place, and on November 29, 1896, five candidates from the Japanese mission were confirmed in the Church of the Advent in a class presented by the Rev. John A. Emery, then rector of that parish.

Several other Japanese priests followed one after another—James D. Yoshimura, Paul S. Saito, Peter C. Aoki, Light S. Mayekawa; and then, in 1913, the Rev. Paul H. Murakami, a graduate of the Church Divinity School of the Pacific, was placed in charge of this Mission.

The property at 2236 Post street, the present headquarters of the Mission, including "Christ Chapel", is vested in the Bishop as corporation sole, and is clear of encumbrance.

There are at present nearly twenty-five communicants, and a Sunday school of about twenty children.

For a number of years Mrs. H. S. Jefferys has been a most faithful teacher and assistant in this mission, her knowledge of the language being of the greatest advantage and value in her work there.

Very valuable assistance was also given for a number of years in the Japanese mission by Miss Mary L. Patterson, at her own charges.

Lay Readers

Duly licensed Lay Readers have been largely depended upon from the first in the beginnings of the Church here, and in its missionary work. These have nearly all given their services as a labor of love, and not infrequently have borne expenses of travel as well. Some have been business and professional men

of the best standing; others, young men of devotion and intelligence glad to devote their week ends to this ministry of Church extension.

The use of lay readers in this Diocese has been especially stimulated and systematized during the episcopate of the present Bishop, and since the establishment of the Archdeaconry and the Cathedral Staff for missions. In all there have been 300 licensed lay readers in the Diocese of California. This includes students in the Divinity School for whom such service has been of unquestioned value in practical field training for their future ministry, and most valuable otherwise have been the services thus rendered by them. A number also have served only, or for the most part, within the parishes to which they belonged, in occasional assistance to or relief of their rectors.

During the rectorship of the Rev. H. B. Restarick in San Diego that very active missionary priest made a notably large and systematic use of lay helpers in the extension of the Church there and into nearby regions, and also published a very useful manual on the work of lay readers.

A few names only of the earlier and of those serving longest, and in the most distinctly missionary field among the lay readers of the Diocese will be noted here, in lieu of the full list which had at first been designed for record in this place.

The first, perhaps, deserving to be mentioned should be such unnamed and earnest Churchmen as were found willing to take upon themselves this office of reading the services of the Prayer Book where as yet no clergyman of any order in the Church had yet come, and lay foundations such as they could for others to build on. But being unnamed, so far as available records show, all that may be inscribed to their memory now is that they did what they could, and their works do follow them. Marysville, especially, seems to have been blessed in this way.

The first named in the official records at hand, is Major E. D. Townsend, of the United States Army, at Benicia; and then Captain J. B. T. Gardner, U. S. A., at Fort Tejon, and later at Benicia, and Dr. Murray, surgeon, U. S. A., at Fort Miller, Fresno County. These all prior to 1855. Mr. J. W. Bissell, in Stockton, appears to have rendered a noble service in keeping alive at a critical time the beginnings of Church life there; and Mr. Stephen Fletcher, also, in Grass Valley. Mr. John Chittenden is more easily identified as lay reader and one of the founders of St. John's Church, Mission Dolores, San Francisco.

Then will follow such honored names as Julian McAllister, U. S. A., at Benicia, Lansing Tooker, Natoma, Matthew Lennon, afterwards the well-known veteran of Gilroy; Col. Hayne of Santa Barbara, and A. B. Andrews of San Francisco and vicinity, later in Holy Orders. Some of these last date as late as the early seventies and will be remembered by many still living.

Of those more recent it will not be deemed invidious, it is believed, if such as these are selected for specific mention as examples of such faithfulness as possibly all would have reached up to had like opportunities been presented: George H. Andruss, at Fresno, and numerous points in the mission field; E. H. Price, especially at Livermore, and now in Holy Orders; Joseph E. Newman, at Madera; Alfred R. Gurr, at Merced; H. H. Nagle, Mokelumne Hill and Randsberg, building a Church at each place; Tracy R. Kelley, at Modesto; Fred T. Foster, invaluable in work at the San Francisco Alms House and Relief Home and the Excelsior District; George E. Goe, over twelve years of persevering, efficient ministry at Ocean View and elsewhere in San Francisco; J. C. Astredo, at points too numerous for mention; A. W. Darwall, at Boulder Creek, where he built a Church, and now in Holy Orders; Mr. Croot Stone, the much beloved resident lay-pastor at Martinez, where he died early in 1909, having but recently been admitted as a candidate for Holy Orders.

The growth of our Diocesan Missionary System and work it is hoped has been sufficiently shown, in its various phases, from small and discouraging conditions, to the very respectable, not to say satisfactory state to which as a whole it had attained by the beginning of the new century. Then, too, a larger minded interest throughout the Diocese had developed also in the General Domestic and Foreign Missionary work of the Church. It was found now that confusion resulted as between General Missions and those of our own Diocese, and between offerings asked and to be made for the former, and quarterly, or at other times, for the latter. The clergy were not always careful in their notices and appeals to make clear the distinction. It was, therefore, determined to change the term "Diocesan Missions" to "Church Extension in the Diocese" and "Church Extension Fund". This was done by proper canonical amendments in 1904. See also Chapter XIV for further developments.

CHAPTER X

PERIOD OF REMARKABLE GROWTH FROM 1874 TO 1890 AND ELECTION OF ASSISTANT BISHOP

THESE sixteen years in both the State and the Church formed a period of remarkable growth of population and of material resources; and in each case this growth was found especially in Southern California.

The civic population there at the beginning of this period was in round numbers about 200,000, a large percentage of which was made up of the Spanish and Indian natives who were there at the time of the first American occupancy of the country. Los Angeles was still a village of some 7000 people. The Episcopal Church was represented by six clergymen, and five parishes and missions, with about 200 communicants, and two Church buildings. Its Church property was estimated at about $18,500; and the total offerings, for all purposes, did not exceed $3000.

It is little wonder then that in the discussions regarding the setting off of the missionary jurisdiction of Northern California in that year, while it was declared that this new jurisdiction would require aid in the support of its bishop but for a "limited time", the vast field at the South (of the Tehachapi) must be purely missionary for many years to come!

Just previous to and during the first six years of the time to be covered, chronologically, by this chapter, there occurred or developed into permanent interest several events of great importance to the Church and Diocese which are to be treated as special topics in a separate chapter. These are the founding of its first Church Institutions—the Church Home and St. Luke's Hospital; (see chapter XI) also the Church Union. By this plan the whole development and history of each of these and other institutions later could be brought into review uninterrupted by other passing incidents requiring mention in a historical narrative.

In the same way and for the same purpose, the development of the great Missionary System of the Diocese, and its Incorporation, with the later working out of the Financial System which has given California a unique place in church economics,

will be found each in a chapter of its own, though in a large measure these accomplishments must be credited to the period now being considered.

After the new Missionary Jurisdiction or District, of Northern California was constituted (1874) the old Diocese of California was left with a great territory still, with forty-three priests and deacons, 2520 communicants, thirty-six parishes and missions, twenty-six Church buildings, and four rectories and parsonages, valued with land occupied by them at about $454,000. Evidently this was an ample field for any one bishop to oversee and further develop.

Bishop Kip was still in the prime of life, and he entered upon the visitation and administration of his diocese, not as having in its diminished size lessened its opportunities and its demands upon him, but rather stimulated with the feeling that now he could a little more adequately cover the ground and meet the requirements presented in it.

At the close of the year he remarked in his convention address that by the blessing of God, he had "been able to accomplish more work than in any previous year of his residence in the Diocese." Three months had been spent in the southern counties of the State. That was the twenty-fifth Annual Convention of the Diocese.

"How great will be the change," says the Bishop again, "at the end of another quarter century!"—when those then listening to him who survive till then, "looking back to our gathering in this year of 1875, will feel by comparison, that this was 'a day of small things' to the Church."

During the next six years, (1875-1881) there was a steady strengthening of the Church and Diocese in all respects, beyond what calls for special mention here. The number confirmed increased year by year, from 322 to 462. The clergy list stood about stationary. The number of communicants increased by thirty per cent. In financial matters, all of the funds of the Diocese gave evidence of a very considerable awakening of the people to their responsibilities, including more prompt and full payment of the Bishop's salary and other obligations, and also the support and advancement of missionary work within the Diocese. There was an increase of thirteen in the number of parishes and missions entitled to representation in the Convention, nearly all of these being missions organized in newly opened missionary districts.

Of these new missionary districts, that of the great San Joaquin Valley was the most extended and, at the time, promising; (for an account of this the reader is referred to chapter IX), while the vast region south of the Tehachapi mountains was just beginning to give indications of the marvelous growth which was soon to astonish the country. (See also chapter IX.)

The canonical legislation of the Convention began to take on more progressive and practical forms, too, in the later part of this period, that is, after 1881. The appointment of Standing Committees of the Convention on Christian Education and Church Charities was provided for in 1883 and 1884. These committees in their investigations and reports were means of bringing before the members of the Convention information regarding the conditions and needs of these institutions, and sometimes delinquencies in their management, which might not otherwise become known to the Church. For some of them had no requirements in their by-laws that they should report annually to the Convention. Then, too, initial action was taken to provide for a standing committee of the Convention "On the State of the Church." These new committees as will be seen were each and all in the interest of

Publicity

This term, however, had not then come into much use, nor had the thing it now so significantly stands for begun to be demanded, or its importance generally appreciated, in Church affairs any more than in politics and business interests. Indeed this matter seems to be of enough importance to warrant its being thus given special prominence under a sub title.

The principle applies to all affairs of a public or semi-public nature placed in the management of associations, corporations, committees or trusteeships of any sort. It is opposed to everything like star chamber procedure. Besides, whatever people are expected to be interested in, and to support, they must *know about.* Their confidence in the management of it must be assured by such knowledge. Again, the fact that their acts and policies are open to inspection will in itself tend powerfully to prevent both negligence and fraud on the part of those entrusted with such agencies as are being considered. Furthermore, published statements of what is done, or even of proposed measures, will often stimulate discussion which may in turn

enlighten counsel and arouse interest where interest and support are required.

Had the "Episcopal Fund Association" formed in 1869 and 1870, been governed, and acted strictly on this principle of Publicity it is not at all likely that it would have forfeited the confidence of the Church, and lost a considerable part of the funds entrusted to it, as it did.

In the opinion of the writer, at least, no institution, charitable, educational, or other, nor any "Fund", should be recognized as a Church Institution, or "Fund", entitled or expected to have the support, as such, of church people, unless it is provided that its affairs be open to proper inspection by the authorities of the Church, and are systematically reported to those authorities for publication.

Further Dawning of a New Era

The more progressive sort of canonical legislation in the Diocese, already alluded to, and other like action as well, became more and more marked year by year. It was during this time that the movement began and action was finally taken for the incorporation of the Diocese, an extended account of which will be found in Chapter XII.

It was in 1886 that the Armitage Orphanage was founded by the Rev. Alfred L. Brewer and his wife and associates, and the story of its early days and the years of its upgrowth to success in the good work for which it was intended will be found in another chapter. (XI.)

The Widows' and Orphans' Fund in the interest of the families of the clergy of the Diocese, was started most auspiciously in 1889, by the introduction of a suitable canon by Mr. C. V. S. Gibbs, who also made the first substantial gift toward the endowment.

The Maria Kip Orphanage for Girls, as a companion institution to the Armitage, to be located in San Francisco, grew so naturally and so soon from the same spirit of love, and largely the same individual action as that which gave the latter its start, that it may well be thought of as its younger sister in the Church. See, further, Chapter XI.

The accumulation of arrearages in the salary of the Bishop which had been for many years a source of irritation, were

finally settled and paid early in 1888. This required the sum of $7500, which was all subscribed at the session of the Convention of 1877. The settlement, however, involved a relinquishment by the Bishop of several thousand dollars more claimed by him and some of his personal advisers as justly due him, but which had long been a matter of dispute in and out of the Convention. It was a great relief to all concerned to have that troublesome matter satisfactorily settled at last. It should be explained that no fixed amount had been named by the Convention as the salary of the Bishop of the Diocese till 1868, when it was placed at $6000 a year. Previous to that, very little had been given him on account, even of a moral obligation on the part of the Diocese. And it was during that time, previous to 1868, that the "arrearages" accumulated as claimed by the Bishop.

The founding of the Eastman Educational Fund, through the payment in 1882, of $35,000 by the executors of the late Robert K. Eastman, of Stockton, to assist in the education of young men for the Holy Ministry, should be mentioned here, though it will elsewhere be more fully described. It was the first gift or bequest to the Diocese of any considerable size.

Another Division, or an Assistant Bishop—Which?

Why either?

During the sixteen years covered by this chapter, and especially the five or six last of this period, the two canonical conditions then providing for allowance of the division of a diocese, or the election of an assistant bishop in a diocese, to wit: an extent of territory (and growth of population) within its bounds making such diocese too great a field for any one bishop to administer, and the permanent disability of a diocesan, had both been developing in the Diocese of California; the former with almost unprecedented acceleration, especially in the South.

From the scant 35,000 of mixed population that region had grown to 200,000, of the best class of people from the Eastern United States and from Canada and Nova Scotia. Many of these were not of large means, but men and women of intelligence, and withal, including one or more in nearly every family, of broken health attracted by the climate. With them there had come also numbers of priests of the Church. These in many cases soon found themselves so far restored in health and vigor that their natures throbbed again with the impulse to be

about their Father's business. Only to look around them was to see new communities being formed, amidst young orange groves, in which were calls and opportunities for holding services of the Church. These soon grew into missions, with the inevitable need of planning for Church buildings; and this again suggested an increased episcopal supervision.

"Extent of territory" thus grew rapidly from suggestion to forceful argument for some answer to the question with which this sub-topic began. And if not equally fast, yet just as surely, such regions as the San Joaquin Valley, North of the Tehachapi, and the growing cities of the North were adding force to this same argument.

Bishop Kip, too, for several years past, had been growing in infirmity, more especially from failing eyesight. This interfered greatly with the most prominent feature in his administration of the Diocese—his personal activity in visiting its parishes and missions, often widely separated, and now rapidly increasing in number.

This was first and most strongly felt in the South, was discussed in its convocational meetings, and by their actions was introduced into the Convention of 1888, in the form of a request that action be taken toward the formation of a new diocese. To this Bishop Kip had given his assent. That convention unanimously gave its approval so far as to refer it to a committee to determine upon suitable action, and to report to the next convention.

During the year following, however, the Northern Convocation held a meeting in Christ Church, Alameda, very largely attended, to discuss the question of division of the Diocese from another standpoint. Judge John A. Stanly made the principal argument against the proposed division, and carried the meeting with him by a practically unanimous vote. A memorial was also adopted to be presented to the next convention, (1889), representing that in the judgment of the Northern Convocation "the time had not come for effecting the division."

So the issue was squarely joined upon this question of the division to be tried out at the Convention in May.

Then the venerable Bishop was led to bring another element into the controversy, or to provide that it might go the more merrily on, by asking for an assistant bishop! First, he applied to the Standing Committee, and on their declining to act upon

the request, as they might have done canonically, he asked it of the Convention itself at the close of his annual address.

The attendance at this Convention was unusually large, *all* of the clergy, and representatives from forty-five parishes and missions. The Bishop not being able to preside, the Rev. Wm. H. Hill was elected president of the Convention.

The question of the Division of the Diocese came before the Convention on the report of the special committee on the subject from the Convention of 1888, and the reading of the report of the Standing Committee and the Bishop's annual address brought also that of an assistant bishop.

The discussion, which was a long and very able one, almost necessarily included both, for it logically appeared that a decision, or vote, in favor of either proposition would mean the postponement, at least, of the other.

It would be interesting, doubtless, if space allowed, to give some further account of the discussion, or an analysis of the arguments advanced on either side, or at least to present more of the circumstances and motives which led to the issue that was presented. Both canonical conditions, "extent of territory", and "permanent disability of the diocesan" were plainly present as bases for either application.

As still another incentive to action of some sort, there had for several years been awakening in the "sub conscious mind" of the Church, perhaps—at any rate in the minds of the more progressive spirits, both clerical and lay—ambitions—visions—plans—for advance and greater activity in various directions which only awaited changes in environment, or in leadership, to burst into outer development and accomplishment for the Church. This was a motive that could scarcely be defined or expressed at the time, even if consciously present to men's minds. But that it was there, as a strong though hidden force, can scarcely be doubted.

Opposed to this was a powerful element of invincible conservatism, especially among those of the North, which could not be brought to recognize the present need for either another diocese or another bishop. Bishop Wingfield, it was said, could be called upon to help out as occasion required, as he had recently been doing.

Why not?

Conservation is a good thing. It has its uses. It is like the anchor in a ship, holding against winds and currents that might hurl the vessel upon the rocks. But an anchor never made a ship *go*. Conservatism in itself lacks constructive force, and often the spirit of progress. It is a curious compound of tradition, dignity and inertia. Its tendency is to become reactionary.

In the South there had arisen a universal cry for more episcopal leadership in face of the great problem which the recent rapid increase in population presented to the Church for solution. And as between the two means of relief, a new bishop, and a bishop of their own choosing, was the one preferred. In this preference there were many at the North who sympathized strongly. While others there felt even more strongly that the only form of relief under existent conditions for them must come from a bishop who could be on the ground to assist the venerable Diocesan in official work or lift it entirely from his shoulders.

There were many incidents and episodes, side issues and "feelings", insights and side lights; there was an inner history to the movement which resulted at first in the election of an assistant bishop, and later in the second division of the Diocese, as well as the outer and public proceedings chronicled here, which would make interesting reading, and as some think would add spice to these pages—doubtless it would; but it is yet too soon after the event to write and publish to the world some things which occurred and the attributed motives and purposes involved.

A generation later it is probable a writer of sufficient impartiality, together with humor and imagination, will find it worth while to fill in the story of which the frame work is here given. It was indeed a question and event of great moment, and felt to be so at the time, and there were honest and conscientious differences of opinion about it, out of which grew strong arguments on different sides of the proposed action. Happily it can now be felt, most thankfully, that the Holy Spirit presided in the councils of the Church, and that the result is witness to the wisdom of the decision then made.

The first vote was taken (Convention of 1889) on the application for an assistant bishop. This resulted in the adoption of the following resolution by a large majority, both clerical and lay: "Resolved, That in view of the requirements of Article IX of the Constitution of the Diocese of California as also of Article IV of the Constitution of the General Church, and for

other prudential reasons so clearly urged during this debate, especially the want of clearly defined jurisdiction on the part of assistant bishops, therefore, that this convention is incompetent to proceed with the election of an assistant bishop."

The vote stood: Clerical, ayes 36, noes 21; lay, ayes 33, noes 9.

This discussion really turned upon the absence of any call "to elect a bishop" emanating from the Standing Committee of the Diocese, which the constitution required in order to authorize an election by the Convention.

The next day it was felt that the way was cleared for action upon the Division of the Diocese. But when the appointed time arrived there was another prolonged debate.

It should be said in justice to those who still opposed division at that time, that the provision for the support of a bishop, and to pay other diocesan expenses, as represented by its advocates, was scarcely of such ample and substantial character as to satisfy any but the more daring, enthusiastic and optimistic of those who were called upon to vote upon the question. And such provision was one of the conditions that the General Convention was required to satisfy itself of before giving its consent to the erection of a new diocese.

When a vote was reached on the majority report of the committee of the previous convention, presented by the Rev. A. G. L. Trew, recommending action in favor of division, it was approved by a large majority—34 to 17 of the clergy, and 29 to 12 of the parishes and missions.

This would seem to have ended the controversy—which, while it had been earnest, and as has been said, the debates were long and able, had been conducted with the utmost good humor and fairness. But not yet!

The next day, the fourth of the session, the Rev. Hobart Chetwood introduced a preamble and resolutions recalling the fact of the Bishop's having asked for the election of an assistant bishop on account of his infirmities, and the Convention's decision of its incompetency to comply with his request by reason of the Standing Committee's not having given a formal notice for such election, then *resolving* "That this Convention does urge upon and warmly request the Standing Committee of the Diocese to immediately, or as soon as their judgment will deem expedient, give such due legal notice and take such formal and

legal measures as may be necessary to provide for the election of an assistant Bishop."

This was adopted in a vote by orders.

And thus the Convention had at last authorized both the division of the Diocese and the election of an assistant bishop! It looked as though it were going to be left for the General Convention to decide which it should be; for both, at that time, would scarcely seem desirable or practicable.

The last day of December, in accordance with the request of the Convention, the Standing Committee of the Diocese issued a call for a special convention to meet in Trinity Church, San Francisco, on February 5, 1890, "for the purpose of electing an assistant bishop of California", to whom the Bishop undertook to assign the entire administration of the Diocese, himself being then relieved of all further care and responsibilities. To this there came vigorous protests from both clergy and laymen of the southern convocation, and then a memorial addressed to the Convention. To these both the Committee and the Convention replied that they were unable to accede. This was further emphasized by the absence from the special convention of all the southern members, excepting two lay delegates, Richard I. Howill, of San Gabriel, and Charles F. Loop, of Pomona, the latter signing the testimonial of election at least. Doubtless this absence was in part if not largely due to the distance and to the inclemency of the weather at that season.

The Rev. Wm. H. Hill was elected president of the Convention.

The following nominations were made for assistant bishop:

The Rev. W. F. Nichols, D.D., of Philadelphia;

The Rt. Rev. W. D. Walker, missionary bishop of North Dakota;

The Rev. Thos. F. Gailor, D.D., of Sewanee;

The Rt. Rev. Ethelbert Talbot, missionary bishop of Wyoming and Idaho;

The Rev. J. Lewis Parks, D.D., of Middletown, Conn.;

The Rev. Russell Olin, D.D., of Watertown, Conn.;

The Rev. Geo. R. Van de Water, D.D., of New York;

The Rev. Samuel D. McConnell, of Philadelphia;

The Rev. R. E. Dennison, of Philadelphia.

On the second ballot Dr. Nichols was chosen by both orders, Bishop Talbot having the next highest vote, and then the choice of the Convention was with hearty good will made unanimous and the Rev. Wm. F. Nichols, D.D., was declared elected.

THE RT. REV. WM. I. KIP, D. D.,
The original was taken in New York City in 1889 and is now in the Library of the Bishop's House.

The following incident connected with this election, so far as known to the writer, has not been published before, but is given as being characteristic, and at the same time now looked back upon by a happy, united diocese almost as an interposition of Providence. Some time before the meeting of the Convention a number of the clergy had agreed upon Dr. Nichols as their choice, and in some way this had come to the Doctor's ears just previous to the assembling of the Special Convention, and at his request and in his behalf, a friend sent positive instructions to a clergyman here not to allow his name to come before the Convention even as a nominee. This was made known to the Convention here when the nominations were made, and it was determined that a telegram should be sent immediately to Dr. Nichols himself informing him of his nomination and urging him to allow it to stand. This was done. When the hour set for the election arrived the next day, and no reply to the telegram had been received, the Convention proceeded with the election, with the result as related, on the ground that the instructions mentioned had not come from the gentleman himself, and that no reply to the telegram sent him had been received.

Several days later Dr. Nichols' reply to the telegram arrived, having been delayed en route by a great storm of snow and sleet in the mountain regions, giving positive instructions not to allow even his nomination to stand.

Meanwhile the Special Convention had adjourned.

The Rev. R. C. Foute, rector of Grace Church, who together with Dr. Beers, rector emeritus of Trinity, San Francisco, had placed Dr. Nichols in nomination, immediately took the train for Philadelphia, bearing the official notification of the election, and while there successfully urged the Bishop-elect to reconsider his previous determination.

On the 8th of March he announced his acceptance.

Shortly after the adjournment of the Convention of the Diocese of 1888, Bishop Kip went for his annual visitation to San Diego and Santa Barbara, where, in the two places, he confirmed fifty candidates, and during the remainder of the year, and close up to the meeting of the next Convention, except for two rather extended trips through the interior by Bishop Wingfield at his request, he himself attended to all the episcopal duties called for, which seemed more urgent than usual, including forty confirmation services at which he laid hands on 492

persons, and these, with 338 confirmed by the Bishop of Northern California, made 830 for the year. It was then that he applied to the Standing Committee, and afterwards to the Convention itself, for the election of an assistant bishop, as already related, pathetically saying: "I feel . . . my work is done, and with the cares of this large diocese pressing on me, and time teaching its lesson, I am justified in asking you for relief."

The result of this application has already been related.

After the adjournment of that convention (1889) at which he had not attempted to preside, the plucky old Bishop again entered upon the routine work of the Diocese, attending committee meetings, Board of Missions, etc.—but taking very few confirmations, calling upon Bishop Wingfield for these—even up to the meeting of the regular Convention.

And thus the venerable and much respected first Bishop of California closed his long, eventful, laborious, wise and dignified administration of his diocese.

In the autumn of 1889 he went East once more to attend the General Convention of that year, occupying his seat in the House of Bishops whenever able to do so. But he did not attempt to be present at either the special or the regular meetings of the Convention of the Diocese in 1890.

This completes the record of the events belonging to the period covered by this chapter.

It was a period of great development and substantial growth in the Diocese.

The communicants had increased in number from 2979 to 8524. The clergy list had grown from 44 to 99. The number of parishes and missions from 36 to 81. The number of Church buildings from 26 to 61. The number of rectories and parsonages from 6 to 18. This, however, must allow for some inaccuracies in the parochial and other reports, and even in making up the convention journals, especially for the earlier of the years included. Some further and more specific information may be culled from the indices. See also Appendix F.

In the regular convention of 1890, the last in Bishop Kip's active episcopate and administration, held a few weeks before the consecration of Dr. Nichols, the sermon was preached by the Rev. W. W. Davis, Rector of St. Luke's Church, San Francisco, the concluding portion of which, referring to the Rt. Rev., the

venerable Bishop of the Diocese, was by resolution ordered to be printed in the Journal, and was as follows:

"And now, dear brethren, you would not be satisfied that I had fulfilled the requirements of my present office, nor should I feel that I had done my duty to him who has honored me by the appointment to preach this sermon, if I made no reference from this pulpit at this time to the present head of this Diocese, who is so soon to lay down the pastoral staff with which he has guided the sheep of this pasture for more than a generation.

"I cannot hope to say anything adequate to that crisis of affairs at which we have just arrived.

"If I attempted to present a record of his work, I should need as much time and as much talent as would be required for writing the history of this Diocese, for the history of Bishop Kip *is* the history of this Diocese. We have not now the time nor have I the talent for this task.

"Shall I speak, then, of the *results* of all his labors, sacrifices, perils and patience?

"Coming from one like me to one like him, eulogy would be an impertinence; praise would be contemptible; and congratulation an insult.

"I am limited, therefore, to an imperfect expression of what I know we all feel towards our Reverend Father in God, as we meet together for the last time with him as our sole standard bearer.

"First among these feelings is an affectionate and abiding *respect* for the character and personality of the man who now holds the office of Bishop of this Diocese.

"The office of Bishop we are always and everywhere bound to respect, but it does not always happen that the person who holds the office commands from his own dignity and worth a respect commensurate with that which is demanded by the dignity and worth of the office. Happily, this is and always has been the case with the Bishop of California. We feel, also, *gratitude*. Our gratitude is due, first of all, to God, whose wisdom chose such a man, and whose power has supported him in his labors. But, assuredly, it is also only natural and right that we should both feel and try to express our gratitude to the man himself, who, when he was so chosen and sent, obediently and self-sacrificingly left home, kindred, friends and social honors

to accept this mission. Yet how can I hope to express even the gratitude of these few who are assembled here; much less to indicate the accumulated gratitude of all the children of the Church in this Diocese; of all the thousands of scattered souls throughout this country who have once been blessed by his ministry; of all the countless multitudes, in this and other lands, whose knowledge of the Church and her claims upon their allegiance has come from a study of his writings! I cannot do this. I can only say: 'I know that such and so great a gratitude is felt, and would be expressed it it were possible.'

"These feelings bring with them the feeling of *regret* that the bond which has so long held Bishop and people in loving relationship should now, of necessity, be loosened even a little. But, for both Bishop and people, there is much satisfaction in the thought that, although another will presently share with him something of the responsibility of the office; yet none shall be able to disturb the tender associations of paternal interest and filial regard.

"Another feeling rises from our hearts and seeks expression. And now, when we are gathered together as father and children, is a fitting time for confession of it. This feeling is one of *self-reproach.* It is a matter for regret whenever we have left undone any share of our duty; but what remorse should any of us feel who had hindered the task of another! I am sure that I voice the deeper sentiment of all who, at this moment are searching their hearts with honesty, when I say in the presence of God, that we are sorry for every word or deed by which we may have, wittingly or unwittingly, hindered or made harder the labors of his servant, our Bishop and Pastor.

"Finally, I must say, in the name of all these, his children in Christ, and I believe in the name of him who is soon to share the responsibilities of this Diocese, that we are devoutly thankful to the Giver of all good that He yet bestows upon our venerated chief Pastor such a measure of health as shall enable him still to bless us with the benignity of his presence and the benefit of his counsel.

"It is our present hope and shall be our constant prayer that God may spare him for many years to enjoy the rest which he has so hardly and so honorably earned."

Bishop Kip's last convention address was read by the Rev. E. J. Lion, giving a record of his official acts during the past year, and at its close he referred to the coming soon of the assistant bishop in these words:

"We meet today, my brethren, under the most cheering circumstances. For weeks it was doubtful whether the distinguished presbyter whom we had elected our assistant bishop would find it his duty to yield to our appeal. But the clouds have been swept away. He has consented to accept our call, and a few weeks more will find him laboring with us.

"We believe that we now enter on a new era in our Church, and we can go forth to our labors with new zeal and earnestness, and brightened prospects for the future.

"And thus it is that I would bespeak and claim for him the kind friendship which, for so many years you have given me.

"And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

"WM. INGRAHAM KIP,
"Bishop of California."

Before extending this historical narrative proper into the period of Bishop Nichols' episcopate, the more strictly chronological record will be broken here by the introduction of two chapters for a topical treatment of certain matters more conveniently handled in that manner.

CHAPTER XI

CHURCH AND DIOCESAN INSTITUTIONS, AGENCIES AND SOCIETIES

IN this chapter will be included not only strictly diocesan institutions and agencies, that is, those created by the will and fiat of the constitutional authorities of the Diocese, and subject to its control, but also some others which are *in* but not *of* the Diocese—either as belonging to the National Church and yet operating in the Diocese, or of a voluntary character, whether national or diocesan in scope, but recognized more or less authoritatively by general or diocesan custom.

It will be remembered that in the canons as adopted by the Convocation, or Convention of 1850, there was one which declared that "The Diocesan Institutions should be a College, a Theological Seminary, a Presbyterium and a Sanctuarium." Following canons defined the purpose of these several institutions, and made provision for their governments. The Presbyterium was to be an asylum for clergymen becoming disabled through disease or accident. The Sanctuarium was to be a widow's home for widow communicants of the Church, sixty years of age and over. All of these were "stricken out" of the canons, however, by the Convention of 1853. By that time, doubtless, they had come to be considered as more visionary than practical. But they evinced a certain large-heartedness and vision of what should be looked forward to in the equipment of the Diocese.

As late as 1867 nothing further appears to have been done towards the establishment of diocesan institutions on any of these lines, unless an exception may be made of an attempt by Bishop Kip to found a school for girls in connection with Grace Church, San Francisco, of which he was himself rector at that time. But the attempt failed through want of funds, for which the Bishop said he "appealed in vain".

In a charge delivered to the Convention and Diocese in 1867 the Bishop complained almost bitterly of the want of readiness on the part of the well-to-do laymen of the Diocese to give of their means either to found or endow agencies for carrying on the work of the Church.

"There is not a single benevolent institution or endowment connected with the Church in California", he declared, sharply contrasting this condition with those frequently found in the East. He specifically urged the need of a hospital and an orphan asylum. So far as appears in the journal, no notice was taken in the Convention of this appeal.

Nor does it seem to have made any lasting impression upon the conscience of those to whom it was especially addressed—the well-to-do laity of the Diocese. Evidently there was something lacking in the nature and manner of the appeal, or in conditions then existing in the Church community to which it was made. At any rate there had been no sign of response. The Bishop himself was disappointed; but it had not occurred to him to place himself at the head of a movement to take action towards realizing the ideal or the vision which was in his mind.

The Church Home

Meanwhile, in 1869, independently of all such incentive, and on entirely different lines from those upon which the episcopal charge had been directed, a plan was initiated by a little group of the laity of the missionary parish of St. Peter's, San Francisco, struggling for existence at "North Beach", in a population made up entirely of people of moderate and small means, to enlist the interest and united support not of the rich especially, but of Church people of the city, generally, in the founding of some sort of a Church institution.

Just what that should be was not at first clear—but the purpose in the minds of those who inaugurated the movement, was to have something which might unite the Church people of all the city parishes in a common effort. It was a new venture, such as had not before been attempted in San Francisco.

After tentatively fixing upon a home for aged, worthy women, primarily but not exclusively those of the Episcopal Church, as perhaps the simplest form of charity to begin with, this self-constituted committee went out to see Bishop Kip at his residence one evening and laid the matter before him.

The good Bishop listened to the proposition at first with a kind of indulgent interest, but promptly gave it his approval when the plan in concrete form was presented to him as already pretty fully worked out. It was settled that after consulting with the several city rectors a meeting should be called at which

he agreed to preside, when the plan might be presented and discussed. Quite a goodly number attended the meeting including several of the city clergy, at Trinity Church. The Bishop explained and commended the object in view, considerable interest in the project was shown, a resolution was adopted in favor of its being carried out, a committee was appointed to draw up a constitution and by-laws to be reported to an adjourned meeting, at which, a week or two later, "The Church Home Association" was duly organized for the "permanent care and maintenance of poor, aged or infirm women, members of the Episcopal Church, who are from any cause incapacitated for taking care of themselves; and such others as the Board of Managers may think entitled to its benefits; and for the temporary residence of Christian women seeking employment."

A board of six trustees was provided for with the Bishop *ex officio* chairman and president of the Association, to manage the general business and property of the Association (incorporated), and a board of managers composed of women, two from each parish in the city, to have entire charge of its domestic affairs and the admission of inmates, under its own separate organization and with its own officers, including treasurer.

For its support the Home was dependent upon the liberality of the individual Church people of San Francisco, membership dues of five dollars a year, and "life memberships" secured by the payment of fifty dollars cash. The income the first year was about $4000, all passing through the treasury of the Board of Managers, and during that time there were on an average twelve or more inmates, housed in rented quarters.*

The Home was thus a success from the start, and from its modest beginning and on its democratic platform, has gone on "growing in stature and in favor with God and man", till it has attained its present position of a well established and well known city charity, and a credit to the Church.

One thing required in the by-laws of the Institution was that it should report annually to the Convention of the Diocese.

*It should be stated that from almost the first the Home depended for its support very largely upon State aid, though honestly this did not enter the minds of its originators nor of its founders generally. Their only thought was to provide a means by which the worthy poor of the Church might be kept from "the County," or its "Poor House." By the most of us it was remembered how these aged ones used to be "farmed out" to the lowest bidder to be cared for as paupers where there was no Poor House.

But as soon as it was known and realized that in California the State provided help from its treasury toward the support of county almshouses and other properly organized institutions for the care of the indigent aged, application was promptly made to the Legislature for a share in its bounty. The first year, however, our Home was supported, within its income of $4,024.81, being the free will offering of Church people and a few other friends.

This was considered by its founders a matter and a principle of the first importance—PUBLICITY in the management and affairs of a Church institution, or fund of any sort.

But this has been made a subject for special attention in Chapter X, to which readers are referred.

The Church Union

The next year, 1870, "The Church Union" was organized by one or two of the same little coterie in St. Peter's parish, and one or two others like-minded, with the avowed purpose of further bringing the people of the several city parishes together in a nearer mutual acquaintance, and for united Christian work on several lines of activity. This too, had the hearty approval of the Bishop, when explained to him. Its meetings were monthly, at one or another of the churches. Its membership was of both clergy and laity—men and women. The officers were laymen. There were working committees both of men and of women: On Missions, on Reading Room and Church Headquarters, and on the Care of the Sick and on the Poor and Needy; for the last two objects two committees, one composed of men, the other of women. And these committees all went to work. The monthly meetings were well attended.

As results, there may be noted—such a general and harmonious co-operation in good works of the clergy and laymen and women of the city as had never been known before; the starting of services and a Sunday School on the City Front, and later helping to begin a mission which afterwards grew into St. Paul's Parish; material and spiritual personal ministry to a large number of the sick and needy; the establishment and maintenance of a Church Headquarters; and to crown all, the inauguration of a movement resulting in the founding of St. Luke's Church Hospital in 1871. Of this last achievement more will be said a little later.

The Church Union very soon reached a membership of over two hundred, and so far as can now be remembered by the writer, than whom no one has better ground for rejoicing in this and other features in its history, there never occurred any serious friction in the working together of its component elements. Several thousands of dollars passed through its treasury, of which practically nothing was absorbed in "running expenses". It made annual reports to the Diocesan Convention, where after

being graciously allowed a hearing they were granted a page in the appendices of the Journal. The Digest of Canons of 1873, among its General Regulations, finally recognized the existence of the Church Charity organizations by providing a time when their reports might be presented and heard.

Another permanent contribution to the credit of the Church Union should be mentioned, and that is action taken to provide a fund for the relief of disabled clergymen of the Diocese. This followed upon the reading of a paper by the Rev. Mr. Kelley, in the Convention of 1874, at the instance of the Union, upon the subject, which being referred to the Committee on Canons and then duly formulated, a canon was adopted providing for a fund for the Relief of Disabled Clergy of the Diocese.

The Church Union continued its useful work for eight or ten years, when, its mission seemingly accomplished, it passed peacefully out of existence, but with a record for usefulness in its day and in the purpose for which it was organized, singularly memorable.

St. Luke's Hospital

As already stated, this Institution had its inception in the Church Union in 1871, committees of which, appointed for the purpose, formulated the first constitution and by-laws, and otherwise assisted in its beginnings. The Rev. T. W. Brotherton, M.D., became its first superintendent and organized and opened it for work. The first of its beds occupied was by a free patient. This was in a small, rented wooden building on the slope of Bernal Heights, just beyond and a little to the right of the end of Valencia street, across a deep gulch which then lay between.

And thus it was that the beginnings of this now great Church Institution were made in the vicinity still occupied by it, and climatically one of the best in the city for such a purpose; and on lines of simple faith and charity which had distinguished those of its two predecessors—the Home for Old Women and the Church Union. For none of these had the large gifts of the rich in this world's goods been depended on or sought for; but the common people in general had given freely of their substance according as God had prospered them.

In 1874, Dr. Brotherton told the Convention that one hundred and ten patients "from all nationalities and conditions of

life" had been treated, the current expenses had been met, a lot had been purchased at a cost of $11,000, and $15,000 were in hand and $5000 more subscribed toward the erection of a building. For a year or two there appeared every promise of a prosperous and useful career, but the Hospital soon after began to show signs of weakness.*

Dr. Brotherton gave up the superintendence in 1877, and in somewhat broken health was transferred to Northern California.

Meanwhile additions were made to the buildings, by individual gifts, giving the institution some appearance of prosperity, which seems not to have proven real, for soon after it closed its doors and for several years ceased business altogether as a hospital.

Why this uneven progress, and the want of success during the half score of years following, would be difficult and possibly profitless now to seek out. Yet one or two reasons may be ventured. First, at least a partial forgetfulness of the principle of Faith, and an abandonment of distinctive religious practice in its internal management, together with provision for the free care and treatment of the worthy poor—these all having entered largely into the *motif* for its first beginning.

Then, what naturally followed, a setting aside more and more of its character and relation as a Church institution, and a bidding for "undenominational" favor. Along with this went a cessation of anything in the nature of reports to the Bishop and Convention of the Diocese.

In 1885, a number of zealous Churchwomen, Mrs. J. G. Clark being a leader among them, undertook to revive and reorganize the Hospital on higher principles of Christian faith and loyalty to the Church, a labor of love in which they succeeded admirably. They established a training school for nurses, one of the first in San Francisco, which has been continued ever since; and a chaplain, the Rev. E. B. Spalding, also ministered to the spiritual needs of the patients, although they were encouraged to receive pastoral visits from any minister they

*One of the sweetest, most useful agencies coming to the help of the Hospital during this time was "St. Luke's Mite Society," mostly of young ladies, both single and married—formed in 1873. Besides paying regular visits to the Hospital, the Society raised for its benefit $2,500. The balance in bank at the final closing, in 1902, was devoted to the furnishing of a chapel and the purchase of invalid chairs. In connection with the work of this Society, it is interesting to note that a child's free bed was maintained by Mr. Timothy Paige, which was called the "Daisy Paige Bed;" and to this is traceable a thought for the Hospital, growing as she grew, which ultimately led the child after whom it was named, to take such an active part, as Mrs. Lydia Paige Monteagle, in the provision of the new building and the new era for the Hospital.

desired to see. Dr. Walter E. Bates was resident physician at this time.

For a number of years this went on with seeming satisfaction to all concerned, and the Hospital was once more a living fact.

In 1887, the Board of Managers made an interesting report to the Convention, not only showing good work done in the Hospital, over a hundred patients having been received during the year, but a more generous interest on the part of parishes and people of the city. There were at the time four free beds being supported, one each, by Grace, Trinity, St. John's and St. Luke's Churches, besides five others partially provided for.

Then the Board of Trustees again assumed the administration, and more or less of the old conditions soon returned, to "vex certain of the Church". In 1891, the Committee on Church Charities speaks of an effort made to investigate certain rumors current regarding the management of St. Luke's Hospital. That this effort was fruitless was owing to the refusal of the managers and directors to recognize either the authority of the Committee or of the Convention which apointed it.

By this time (1902) the patience of the Bishop and many others, and their anxiety to have this fine foundation for a noble charity, with its hallowed beginning and associations, conserved for the purposes for which it was intended, had been pushed to the limit of endurance. Something, it was felt, had to be done, and done quickly and radically.

It was evident that if the institution were to be kept in any real sense within the proper purpose of a Church hospital it would have to be subject to some control by the Church. That such was the intention of its founders there could be no doubt. To have a place where the sick poor might be cared for, free of charge, and where missionaries and members of their families, and others devoting their lives to the special service of the Master, might come when exhausted and in need of restful, skilled treatment for a time, was the one consideration which could make it worth while or within the province of the Church to devote either her means or her energies to building and carrying on a hospital at all.

It is understood to have been mainly through the large hearted and at the same time suave and wise persistence of the Rev. R. C. Foute, president of the Standing Committee, that the

trustees were brought to a mind and readiness for allowing St. Luke's to be so reorganized as to bring it more into sympathy with the Church and Diocese.

Further along will be found some discussion of what is needful to constitute a Church or diocesan institution, and the value of such a relationship between the Church or a diocese and such institution. It will suffice here to say that a somewhat cumbrous arrangement was agreed upon by which it was thought the end sought for would be secured. So far, at least, the plan has worked out very well, and St. Luke's has since developed in both outer and visible form, and inner and spirtual vitality.

Its present condition, with its beautiful new buildings, will be described and illustrated near the end of this volume in a separate chapter (XVIII).

The Orphanages—"Armitage" and "Maria Kip"

These institutions both had their initiative in the zeal and enthusiasm for the Church, of the Rev. Alfred L. Brewer, of San Mateo, and his no less zealous and enthusiastic wife. They were started first in 1886 in a very modest way, and as a venture of faith, at San Mateo, as one institution.

In 1888 the Committee on Church Charities in its report to the Convention, notices the fact that additional accommodations had already been required. First a separate wing was added for the girls, which was named the "Maria Kip". Still more rooms and land being needed for the growing institution, four acres with a dwelling house upon it, was given by Mr. George W. Gibbs. There were now the two orphanages under one management.

In 1890 a separate organization and incorporation were formed, under the name of the "Maria Kip" orphanage which was to care for the girls and was very soon moved to San Francisco, leaving the "Bishop Armitage" to devote itself to the boys. At this time there were 28 boys and 13 girls in these institutions. These numbers were rapidly augmented, more rapidly indeed than were the gifts of Church people for their support. There seemed to be less difficulty, however, in having the necessary housing provided for them, both at San Mateo and in San Francisco.

In June, 1897, the Maria Kip moved into the fine, new and substantial building now occupied by it on Lake street, burdened, however, by a considerable indebtedness.

Again, as in the case of the Church Home, State aid was resorted to for meeting current expenses. This provided a per capita allowance for orphan and half orphan children cared for in such institutions, the State reserving certain rights of inspection and requiring the observance of certain reasonable conditions. Some of the counties also allowed other neglected and destitute children to be placed in orphanages, paying for them the cost of the "county charge" which had been assumed.

Still other children were taken in from time to time for whom no provision from either State or county funds could be expected.

In the case of all these classes of children the Church, or at least her more loving, faithful members, felt it to be a blessed privilege, an opportunity not to be neglected, and a pressing obligation and duty to take them into her arms and provide for them Christian nurture and protection.

In July, 1908, an endowment of $100,000 was given to the Maria Kip Orphanage by Mrs. Mary E. Nelson to perpetuate the name of a much beloved son, to remain intact, its interest to be a source of revenue to the Institution; and at the same time its name was changed to "The Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home".

The year before, 1907, the internal management of the orphanage had been transferred to the Sisters of St. Saviour, at the suggestion of the Bishop of the Diocese.

Had the Church herself sufficiently sustained the noble purposes and principles which actuated those of her faithful members who founded these institutions with means for carrying them on, the civil government and its treasury need not have been called upon for aid; then there would not have been the temptation and occasion to seek large numbers of these wards of the State, and the orphanages might have been kept more within their intended purpose as Christian *Homes* for the nurture of the fatherless and motherless and otherwise destitute children.

Then too, Christian men and women, in personal devotion, and with strong love in their hearts, could give themselves *in loco parentum*, to the care of the smaller numbers and to *character* building in them, which is more and more being recog-

nized as the real object to be kept in view in all child instruction, religious or secular.

Then, might have been avoided too, the feeling of doubt in the minds of many thoughtful people, in as well as out of the Church, as to the real value after all even of "Church" orphanages as moral, religious and civil training schools for children.

Dealing with them *en masse*, inevitably the stamp of institutionalism is placed upon them, even in their religious habits. In these orphanages the numbers are too large to allow of each separate child being brought within the study and the strong love that alone will give to him or to her the discipline and character structure so much required, and which will last.

While an outward appearance of good breeding will have been imparted to the half-grown boys in these institutions by the time they have reached the age when the State aid is no longer available, and an apparent capability of acquitting themselves well, those who have taken them out to be further trained for practical usefulness in offices, factories and on farms have been too commonly disappointed in them. Far too often they have been found sooner or later to gravitate into the ranks of "undesirable citizens".

Girls, too, while kept subject to the routine of one of these large institutions have generally given an impression of dutiful, gentle dispositions, but when taken out of the restraint of the strict discipline there and away from the hot-house atmosphere sometimes made to surround them in their religious training, to be placed in Christian homes, whether as domestic helpers, or to be treated as members of the family, have been too often proved unworthy and unreliable and easy victims of all manner of temptation.

And yet, have they not been confirmed, and with the usual training for that rite in the catechism and the other matters taught in class instruction as generally given? These experiences have been so frequent as to have created a very common feeling against orphanage-bred children.

Besides, for a number of years there has been growing in the general community, in the light of the study both of child psychology and of social and civic betterment, a strong sentiment in favor of home placing of orphaned children rather than gathering them in any sort of institutions; and this in California has now resulted in a general withdrawal of State and county aid from orphanages in favor of the home-placing policy.

The Armitage Orphanage, accordingly, has just decided upon disposing of its hundred and forty boys, selling its property and closing up.

Whether the Maria Kip, now beautifully housed, and being conducted by a devoted band of intelligent lady managers, and Sisters, with nearly eighty girls under their care, will be forced to a like policy, remains to be seen. Or will the Church rally to its support and keep it up as a real Church institution?

It is quite probable that the "Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home", with its considerable endowments, and the strong hold it has upon the affection and sentiment of the community, will in any event be enabled to preserve its continuance and usefulness, though on somewhat modified lines.

The small number of orphans, only four, as stated in the secretary's report this year (1913), and also of half orphans—less than fifty per cent according to the same authority, would seem to lessen the institution's dependence upon State aid still further.

Without doubt it also remains to be seen whether the home placing policy under the State law, can be so carried out as to produce satisfactory results. The whole subject certainly bristles with practical difficulties.

At any rate the Christian Church cannot shift her responsibility for the well being of the children to the State nor to any other agency not within her control.

The only natural and proper place for a child to grow up in is a Christian family and home—either as a birth right or under the eye of foster parents. Has the Church so failed in the duty of providing such homes that the State must come in and assume the function, in behalf of good citizenship? It would almost seem so, when one so often sees both young men and young women reared even in her own so-called Christian homes —natural or institutional—give themselves to a life of vice and dishonor.

There seems just now to be a stirring in the minds and consciences of people in behalf of a more intelligent guarding of the young of the community against the grosser moral and social temptations which beset them; and in this our Church through her social service commissions, her Sunday Schools and her pastors, and better still through an awakening of the fathers

and mothers in their families to a doing of their duty, is more and more taking her rightful place and leadership.

Let this awakening be once thorough, and extended to the parents generally, and the greatest weakness in the social system of the present age will have promise of a more sure amendment than through any other means.

Before going further to the consideration of one or two other somewhat different classes of Church or diocesan institutions, and also with reference to those already considered, it will be well to stop for a brief examination of what, after all, constitutes a Church institution; or still more definitely a diocesan institution, such as was apparently contemplated in those first canons of 1850; and such indeed as are now popularly spoken of as Church institutions. It will be found that the question involves several considerations or principles of no small practical importance.

What Constitutes a Church or a Diocesan Institution?

In the opinion of the writer no institution, whatever its claims may be, as expressed in its name or otherwise, can properly be considered as a diocesan, or even a Church institution unless it is organically so related to the Diocese or to the Church as to owe thereto an allegiance which can be enforced. Nor is it enough that there is such personal allegiance on the part of its individual members or proprietors, and officers. It must rest upon the institution itself as a part of its organic being.

For to be a diocesan or a Church institution implies in the popular mind, at least, and quite rightly, a responsibility on the part of the diocese or the Church for the character and conduct of the institution—even as to its financial solvency perhaps. And no such responsibility may be borne or allowed without a clearly defined right and power of supervision and control in the principal—the diocese or the Church as the case may be. And for a diocese or the Church to allow itself to be charged with any such responsibility without the right or the power mentioned would be an act of imbecility to say the least.

This leads to the subject or principle of PUBLICITY, which will be found elsewhere (in Chapter X), emphasized as to its importance in such matters, and also brings this brief digression, if it be such, to a point by which to test practically the right of a "diocesan" or a "Church" institution to claim that designation as a definition of its position and character with a view

thereby of commending itself to the diocese or to Church people and their friends for recognition and patronage.

Has the Diocese or the Church a right and opportunity to exercise any proper direction and control over its affairs, or even to be cognizant of the manner of their management? Does the institution report systematically to the diocese or the Church, and is there given proper facility for its investigation?

In organizing the old Church Union and the Church Home there was a care to provide that they should report to the annual conventions of the Diocese; and this was done regularly during the whole existence of the former, and for many years in the case of the latter, apparently until the Convention itself became so indifferent to the matter that such reports seemed no longer expected, and were not missed when they ceased. Bishop Kip, however, frequently spoke of both of those primary Church institutions in his convention addresses with a most kindly appreciation.

In none of the other Church charities formed afterwards does there appear to have been any provision for reports either to the Convention or to the Bishop of the Diocese, nor were such reports made so far as the official records show.

It was not until the Convention of 1883 provided for a Standing Committee on Church Charities that there was any recognition by the law-making power even of the existence of such institutions. And even then there was no suggestion of authority in the committee to investigate the affairs of these institutions. This it could do only by courtesy of their officers. Still, it was an important step toward establishing a definite relation between the Diocese and such institutions, without any attempt to make them diocesan in their character.

They were still only *Church* institutions by virtue of the Church atmosphere surrounding them, or imparted to them, through their founders and the first and *present* personal relation to the Church of their managers and officers. There was—and is—nothing to prevent their managers or directors from changing all this, repudiating all Church association, and even turning the institution bodily over to—let us say—the Romanists, or to the Odd Fellows.

The Bishop of the Diocese being made *ex officio* the president of an institution or of its board of directors, is commonly thought to stamp upon it the character of a diocesan or at least of a Church institution. It may do so for the time being, sub-

ject to the limitations suggested above. It will depend also, very largely, upon the personality of the diocesan and his active interest in the discharge of the duties of the position.

And this leads to the mention of another element in the definition of a Church institution. The character may be indelibly stamped upon it by the secular law in either of two ways; in its articles of incorporation or in definite trust provisions placed by its founder in its creation, endowments and landed estate; yet here may be found only a limited sort of tie, subjecting the institution to little or no control over it by the Church or diocese, dependent entirely upon the specific terms of the articles of incorporation, or the deed of gift of the founder.

In one other way the church character and relation of an institution may be affected, and that is by the institution's acceptance of a sufficiently large gift for endowment or other purposes under a trust specifically making its acceptance and retention afterwards dependent upon conditions pledging its allegiance to the church or diocese, its laws, usages and discipline.

So great is the potency of the secular side and of property interests in shaping and controlling the character and relations of religious affairs and institutions! It also shows how dependent the Church is upon the State, after all, in spite of the boasted separation of the two in this country.

Church Schools

There have been in the Diocese from the first certain educational institutions which have assumed, or to which have been popularly given the distinction and status of "Church Schools", but which have in reality been private schools, entirely under the control of their proprietors.

For the time being and for all practical purposes, such schools may be fulfilling the purposes of Church Schools fully as well as though more closely and organically diocesan or parochial institutions.

Experience has indeed given ground for the opinion in the minds of many that such schools will be better managed under private ownership than as strictly diocesan institutions.

This question, however, need not be further discussed here.

In the early fifties, Dr. Ver Mehr and Rev. R. Townsend Huddart established schools, for girls especially, as already mentioned, and so did Bishop Kip while acting as rector of Grace Church, San Francisco, all of which were eminently successful for a time. St. Augustine's College and St. Mary's Hall, at Benicia, as fruits of Dr. J. Lloyd Breck's Associate Mission, have been spoken of; and these, especially the former, were quite definitely Church institutions under the definition put forward earlier in this chapter.

Not to speak of several ephemeral organizations, we come now to the establishment of St. Matthew's School for Boys at San Mateo, by the Rev. Alfred L. Brewer, in 1865, which has had a long and prosperous career of great usefulness. Its loyalty to the highest ideals of a combined secular and Christian education has never wavered. It early adopted a military system in its discipline and administration, and at present holds a rating unsurpassed among the private preparatory schools of the State. It is now ably conducted by the Rev. W. A. Brewer.*

Irving Institute, in San Francisco, for girls, established under that name by the Rev. E. B. Church in 1882, soon attained a very high standing and well deserved success, which were sustained throughout its existence. When Mr. Church's health made necessary his retirement from its active management in 1902, Mr. and Mrs. George H. Kellogg carried it on for four years longer, most satisfactorily to its patrons.

Trinity School, San Francisco, founded by the Rev. E. B. Spalding and others in 1887, was for over twenty years of very high standing, many of its graduates reaching distinction in various walks of life. With Dr. Spalding's failure in health, the school began its decline, and soon ceased even to claim the name of a Church school. Trinity (so named because it was first started in a side room of Trinity Church, San Francisco), was more of a day school than for boarding pupils, and so it came in closer competition with the Public School system. And this suggests a comparison of private schools, especially those under distinctly religious auspices, with such as the State, or other more secular interests may set up. And it goes without saying that with the great attention now given to secular education by the State, a private or Church school has to be very wide awake to hold its own with the Public School system in the general estimation, upon which it must depend for its support—for its very existence.

*Closed in May, 1915.

When it dawned upon Christian thought that the State equally with the Church was a Divine Institution—and as such the State and secular schools might be authoritative teachers of Truth in the things belonging unto Caesar—in secular, material and scientific matters generally, and as the State—or Public Schools grew in favor and in power and equipment for providing secular and scientific education, the Church Schools began to fall behind in this respect. At the same time the secular schools in this country, particularly, gave up entirely their religious character.

It may be thought that the Church too easily and weakly surrendered her responsible leadership in the education of mankind even in these things—at least a co-ordinate share in such leadership, and her supreme responsibility for the development of definite Christian character.

There is suggested here a very wide and open field for thought—too wide and far-reaching to go into in the few pages which can be devoted to such a discussion in a history limited as this is. It would be a vain ambition to undertake it. The mistakes of the past cannot be undone in a day. It is a condition, not theory only, that we have to deal with—that the Church has to deal with; especially in the matter of the education of the young.

It would seem that first of all the Church itself—this American Church of ours—and American Christianity as a whole—must itself be educated to a perception as the greatest need of the day, of the value of true education as *character building*. And then that the Church become re-endowed with the power to offer such education, *along with the best that is offered anywhere in the so-called practical matters of general secular and scientific knowledge.*

How is this to be brought about? There lies the problem in the whole matter of the present practicability and value of Church Schools.

At any rate, here we are. Except in the more strictly religious matters, the Church finds herself stripped of her vocation as the Teacher of mankind. In that the State is not inclined to interfere—in this country at least.

Sunday Schools

The Church was forced to adapt herself and her ways to this new order of things. Sunday schools were invented, and the

pulpit began to teach practical religion, and pastors to exemplify it more among their people. The Church schools and colleges too, have struggled to retain something of their old value as teaching places of definite Christian truth.

Practically, however, it came about that in Christian family life and in Sunday schools is to be found now the chief reliance for the nurture and admonition of our children in Christian teaching and living.

Sunday schools here were scarcely reckoned on as having any but incidental relations with the Diocese until within the last twenty-five years. Every parish had one, but it was not an uncommon thing to hear them spoken of as a sort of necessary evil, even by clergymen—as necessary, in order to keep the children of the Church from being drawn into one or other of the large and attractive schools of the surrounding Protestant denominations.

Some of the teachers were intelligent and conscientious in their work and a blessing to their pupils, but usually on lines of their own choosing. There were formal statements of the number of teachers and scholars in most of the parochial reports to the Bishop and Convention, but otherwise there is no record or notice of them to be found in the convention journals, nor in Bishop Kip's convention addresses. In a "pastoral letter" in 1867, however, the Diocesan takes occasion to call attention to the desecration of the Christmas season often seen in Sunday School festivals as then held, through the worldly amusements connected with them, and a few times he speaks in his report of episcopal visitations of catechising the children of some school.

Talking to children at best was not one of Bishop Kip's *fortes*. He did not know much about them. Once on being expected by a doting mother to admire her baby, and not recognizing anything particularly admirable in the child, as he himself said, he got out of the dilemma of telling an untruth on the one hand, or hurting the mother's feelings on the other, by raising both hands and declaring, "Well, that *is* a baby!"

The only really flourishing Church Sunday school in the earlier years now remembered was that of the Church of the Advent, San Francisco, during the rectorship of the Rev. H. D. Lathrop. Trinity and Grace seldom reached more than a hundred children in attendance. And so, throughout the Diocese in proportion.

The first time the schools of San Francisco were brought to anything like a corporate consciousness or co-operation was at the time of the great Delegate meetings held there by the General Board of Missions in 1870, when they were gathered into Trinity Church together on Sunday afternoon to be addressed by Dr. Twing and others. That demonstration made a deep impression on those who shared in or witnessed it, which is yet felt—as seen by the testimony of one little girl given in Chapter IX.

Even the Committee on Christian Education, reporting annually to the Convention of the Diocese, from beginning to end practically ignored Sunday schools as having any claim upon their attention!

But a better day was dawning. Throughout the Church there had begun an awakening to the importance and value of Sunday Schools, and then to their need of better organization, grading and courses of instruction. The first manifestation of such an awakening in our Church in California, outside the minds of a few individuals, and a parish here and there, was in the action of the Convocation of San Francisco, with the encouragement of Bishop Nichols, about 1895. This led to a system of local Sunday School institutes, and out of these a diocesan Sunday School institute in 1900, with the Bishop as President. These institutes, convocational and diocesan, proved most helpful in many ways, and were ably conducted.

Leading spirits in their behalf at the time were the Rev. Dr. Clampett, Rev. E. L. Parsons, Rev. E. J. Lion, Rev. M. D. Wilson, and Rev. W. C. Shaw, with several others, clerical and lay.

A Sunday School commission was next created by the Convention which immediately entered upon a course of active, intelligent work with excellent results. The elevation of the standard of the instruction, and the qualification of teachers in the schools was its first aim. A missionary service of all the Sunday Schools was held in Trinity Church, on Whitsunday, and arrangements were made for Sunday School missionary services at the General Convention which was to be held in San Francisco in October, 1901.

In 1911 the Committee on Christian Education in our Diocesan Convention and the Sunday School Commission gave way to what is now known as

The Board of Christian Education.

This was a larger body, both in members and in scope. It consisted of fifteen members, the Bishop *ex officio*, as chairman, and six clergymen, and five laymen, elected by the Convention, and four women elected by the House of Churchwomen. One-third of the elective members are chosen each year for terms of three years.* The duties of the Board are "to investigate and consider all matters pertaining to Christian education in the Diocese, and to initiate measures for furthering the interest of the same—reporting to the Convention such facts and recommendations as it may deem of value."

For the following paragraphs our readers will be under obligations to the Rev. Mardon D. Wilson, the efficient secretary of the Board:

This includes the work of the Sunday School, the whole range of religious education in the public and private schools and in the colleges and universities of the Diocese, the matter of a press bureau, and anything else that legitimately comes under the head of Christian education.

The chief emphasis of the Board has naturally been put upon the improvement of Sunday Schools. Some progress has been made, although of course much remains to be done. A curriculum has been published that coincides with the schedule of the General Board; a course of extension lectures has been arranged covering the whole field of Biblical study and of Church history and practice; this is, however, still in the experimental stages although some good has come out of it already; teacher training classes for Sunday School teachers have been carried on for some years, and a class of six have really graduated and received diplomas after most faithful and thorough work. But the chief accomplishment in the direction of Sunday School improvement has been the successful carrying on of two sessions of the summer school—in 1912 and 1913—in the Divinity School building in San Francisco. The first year's work covered the first year of the requirements of the teacher training work of the General Board, and the second session covered the second year's work. The fact that between 80 and 90 persons have been present at each of these summer schools means that

*The members of the Board for 1914 are the Bishop, ex officio president, Rev. E. L. Parsons, vice president; Rev. Mardon D. Wilson, secretary and treasurer; Rev. David J. Evans, Rev. J. O. Lincoln, Rev. Everett W. Couper, Rev. W. H. Cambridge, Mr. J. R. Watson, Prof. H. R. Fairclough, Ph. D., Mr. Jas. S. Wallace, Prof. R. S. Minor, Miss Caroline L. Fiedler, Miss Sarah D. Hamlin, Miss Catherine Harker and Mrs. J. O. Lincoln.

an influence greater than the mere numbers is going out into the Diocese to work for the betterment of our Sunday Schools; and is still showing itself in the increasing efficiency of our schools, in the advance both in standards and in numbers. The instruction in these summer schools has been of a high order, and it is cause of congratulation that the educators and instructors have been found so far within our own Diocese.

The ideals of the Board along other lines are not so far advanced, but in the main it has aimed to cover in a preliminary way the whole field of education for adults and children alike. Some investigation has been made as to religious teaching in secondary schools, both public and private, showing as a rule an almost unlimited opportunity for improvement. The matter of a press bureau is under consideration; but little real progress has yet been made. The Board is fully convinced of the need of student pastors both in Stanford and in Berkeley, and is urging their appointment at the earliest possible moment.

The Convention of 1914 made provision for the Board of Christian Education to receive a small percentage out of the fund apportioned among the parishes of the Diocese for Church Extension.

The Woman's Auxiliary to the Board of Missions

(Prepared by the President and Secretary.)

On the Feast of the Purification, February 2, 1880, at the residence of Mrs. Lafayette Maynard, Mrs. John N. Pomeroy presented the claims of the Woman's Auxiliary to representative Churchwomen called together for that purpose. "The Woman's Missionary Society of the Diocese of California" was organized as a branch of the Woman's Auxiliary to the Board of Missions, and a Constitution adopted which limited its work to the Pacific Coast, and provided for direct communication with missionaries.

In 1883 there were eleven parish branches, and in 1884 a new Constitution was framed to meet this expansion and to give the Society its rightful name: "The California Branch of the Woman's Auxiliary".

In 1886, Mrs. A. T. Twing, the General Secretary of the Auxiliary, visited the Pacific Coast, and through her intelligent, irresistible enthusiasm the branches were inspired with new zeal and courage for their work, and with a broadened vision,

were made as they have continued, vital centers of missionary intelligence and activity.

Monthly meetings were inaugurated and missionaries from abroad and from our own diocese were secured, whenever possible, to tell of their fields and their needs. Meetings of Alameda County Branches, and later of Marin County Branches, were held quarterly.

In 1890 the coming of Bishop Nichols brought new life to the work, and the Constitution was remodeled to provide for new departments and for vice-presidents over territorial divisions.

Children have always been encouraged to work with the Branch, and in 1894 the Junior Department was organized, with its own secretary. The Babies' Branch was organized in the same year.

When, in 1896, the Diocese was divided, the Los Angeles Branch was set off with thirty-three separate organizations in twenty parishes and missions, while seventy-seven Branches in thirty-five parishes and missions remained in the old organization. Again, in 1910, the division of the Diocese separated from the California Branch eleven branches of the Woman's Auxiliary, six of the Junior Departments, and two Babies' Branches, and we bade them God-speed in fostering the growth of the Auxiliary in the District of San Joaquin.

The more intimate spiritual life of the members of the Auxiliary so necessary to healthful activity, was aided by special services. The first Quiet Day for the California Branch was conducted by the Rev. E. J. Lion in St. Stephen's Church, December 18, 1885. Quiet Days had been held in Eastern Dioceses two years before, and had proved so valuable that the Secretary of the California Branch suggested that a day for their observance throughout the United States should be appointed. The suggestion did not lead to universal use of the same day, but it served to emphasize the value of such seasons of spiritual refreshment, and in this Branch, hardly a year has been without its Quiet Day. In May, 1885, by Bishop Kip's order, Holy Communion was celebrated in the morning of the day of the annual meeting, and since then annuals and semi-annuals have been the occasions of Corporate Communion.

The Branch early united its Parish Branches in raising a diocesan fund for some specified purpose. This is the Bishop's Auxiliary Fund, placed at the Bishop's disposal, and designated by him for the support of women workers in the Diocese.

The Altar Fund was created in 1893. Every place in the Diocese where Holy Communion is celebrated is asked to give annually one dollar to this fund for the erection of Altars in new Missions. Twenty-two Altars have been placed. The contributions to this fund are due on the Feast of the Transfiguration. Bishop Nichols set forth a special prayer for the Auxiliary for use on this day. In succeeding years the Bishop has made this Feast "Altar Day" indeed by celebrating the Holy Communion for the Auxiliary and making a special address. By a similar offering of the Junior Department, on Whitsunday, a font is annually given.

The United Offering has been the Auxiliary's chief general interest. Its collection is in the hands of a Treasurer of the United Offering. The Branches make their contributions to this fund at a special service in October of each year, and in the Triennial year, the date is identical with the great Tri-ennial Service, during the Session of the General Convention.

From the beginning this Branch has taught Missions. In 1895 organized classes were studying in San Francisco, Oakland, Pasadena, San Diego, and Los Angeles. In 1898 the Bishop appointed a Diocesan Secretary of Missions Study.

The first President of this Branch took a great interest in the Church Periodical Club, and that work has gone on steadily through the life of the Branch.

Our thirty-four years have brought few changes in leadership. Mrs. J. N. Pomeroy served as President until 1884 when, desiring to be relieved, she was succeeded by Mrs. R. W. Heath. In 1893 Mrs. James Newlands succeeded Mrs. Heath. On her resignation in 1907, Mrs. Louis F. Monteagle was appointed, and is still guiding the work of the Branch. During the first thirty-three years of its history, Mrs. A. M. Lawver was the singularly efficient Secretary of the California Branch.* In September, 1913, she was obliged by illness to resign. In accepting her resignation a minute was adopted in appreciation of her great service, in which were combined an attention to detail and a spirituality rarely found in the same character, and memorable in their impress on the Auxiliary throughout the country as well as in California.†

Some notable events in the life of the California Branch may be mentioned. In Advent, 1890, by direction of the Bishop, a

*Miss Maynard had served as Secretary during its first formative period.

†Mrs. Lawver died in St. Luke's Hospital, Chicago, on Sunday, August 2, 1914, after a long illness.

General Missionary Meeting was held in San Francisco under the auspices of the Auxiliary in collaboration with the Clergy—the first Pacific Coast Missionary Meeting.

In April, 1895, this Branch, acting under Bishop Nichols' advice, took part with other Women's Missionary Societies in a Congress of Missions held in San Francisco during the Mid-Winter Fair.

In June, 1897, by the courtesy of the Superintendent of Missionary Work, the Auxiliary made a very creditable exhibit of the Church's progress on this Coast, at the Convention of the Christian Endeavor Society in the Mechanic's Pavilion.

For the Tri-ennial Meeting of 1901, in San Francisco, the Branch made the arrangements for the entertainment of guests and for the services and meetings, maintained throughout Convention permanent headquarters with information bureau and house committee in constant attendance, and cared for and displayed a missionary exhibit tracing the progress of the Church in America.

In this sketch only prominent features of Auxiliary life have been noted. Besides its proper technical work, the Branch has welcomed speakers on any cause that had for its object the extension of Christ's Kingdom. It has spoken for many. It has tried to teach the inclusiveness of the missionary idea, and while promoting all Diocesan interests, has yet striven to keep in view its obligations to the General Board, to which it is Auxiliary. It would be impossible to record the blessings which the Auxiliary has brought to its members during these thirty-four years. To isolated women it has given the joy of participation in a great work where each least contribution helps. To all it has brought deepening of spiritual life, growth through association, and self sacrifice, and the inspiration of more intimate knowledge of the devotion of those who give their lives wholly to the service of God.

While much of the service of the Auxiliary can not be measured, it may be interesting to note that in thirty-four years the total *recorded* value of the boxes has been $80,880.67, and the *recorded* contributions of money have been $95,175.52.

Brotherhood of St. Andrew and Daughters of the King

The Brotherhood of St. Andrew and The Daughters of the King early took root in California soil, with their simple rules

of Prayer and Service. Of the former of these most useful societies the first chapters were at the Church of the Advent San Francisco (No. 68), in 1887; Christ Church, Alameda, and St. Stephen's, San Francisco, in 1888, and St. James', Fresno; St. Peter's, and St. Paul's, San Francisco, in 1889. From this the order was extended quite generally throughout the Diocese and with great benefit to the men of the parishes in which either the clergy or at least one or two laymen were found of the right stamp to give it spiritual encouragement and leadership.

In such places the increased presence of men especially at the early celebrations of the Holy Communion was notable, and at other services and ministrations as well. It has yielded a goodly number of lay readers, some of whom have done exceptionally devoted and useful work; and these with others have been most useful in personal service, persisting in it in many cases after their chapters had become moribund or had been disbanded.

Many cases are known of the "finding" and development of individual men into most valuable workers in the Church, both as laymen and priests, by the Brotherhood of St. Andrew; and it is really in such instances that is to be seen the best evidence of the value of the order, and of the blessing of God's Holy Spirit upon it and its members.

At the time of the Spanish War the San Francisco men responded finely to their opportunity in equipping army chaplains with books and other supplies to take with them to the Philippines.

The establishment and carrying on of the Lenten noonday services, in the Merchant's Exchange, the business center of San Francisco, since 1898, under the singularly faithful management of Mr. George H. Andruss, is another achievement to the credit of the Brotherhood. The attendance of business men at these services ran from 40 or 50 as high as 230.

Other instances might doubtless be cited where the Brotherhood has been well to the fore, at the call of the Bishop, or of special circumstances, but all in all the order here has scarcely measured up to its full dimensions either in the appreciation of the Church or in demonstration of the high purpose of its original institution.

The ideal and the possibilities of the Brotherhood are so high and many, and the limitations of human nature are so great, that it is hard to measure the one against the other in

such wise as to form a fair judgment as to the degree of success that should be accorded to it.

The purpose and constitution of the order are embraced in its two rules of Prayer and Service, as follows: "To pray daily for the spread of Christ's kingdom among men, especially young men—and for God's blessing upon the labors of the Brotherhood." The rule of Service is: "To make at least one earnest effort each week to lead some man nearer to Christ through His Church."

This appeals to the higher religious instincts of men, and to their consciences, alone. And it speaks much for the general presence of these touchstones of Godlikeness in men that the appeal has been as successful as it has—that so many have responded to it, and that so many, too, have hesitated to do so out of distrust of their ability to fulfill the requirements. And also, perhaps, that as many as have done so have persisted in their membership when undertaken.

For rightly, there is, or should be presented, no other attraction to its ranks, or hold upon those who enter them, than just these two rules of Prayer and Personal Service. The mere social and money-getting element in the order is limited to the narrowest lines commensurate with a wise and practicable interpretation of methods to be adopted in carrying out the second of its rules.

The sudden flash of "success" in the history of some chapters, and of their no less sure and complete collapse very shortly, have come from failure to appreciate and observe these principles. And so with the joining and leaving of so many who have had short-lived membership in the order. And so, too, with the "dead wood" which has encumbered many of its chapters.

At the present time there are in the Diocese 14 active chapters, and the number of members in good standing is about 100.

THE DAUGHTERS OF THE KING, founded as a national organization very soon after that of the Brotherhood of St. Andrew, and on the same general lines, was first represented in this Diocese by "Omega Chapter", at the Church of the Advent, San Francisco, then by "Faithful Chapter" in St. Peter's; the third being in Christ Church, Alameda, by "Emmanuel Chapter". From this beginning here the Order has been extended by healthy growth to other parishes. At present there are seventeen active chapters in the Diocese, with over 200 members in good standing.

The rules of Prayer and of Service are: "To pray daily for the spread of Christ's Kingdom, for God's blessing upon the Order, and for the prosperity of the parish"; "To embrace every opportunity to bring women within hearing of the Gospel of Christ as set forth in the services of the Church".

As it is with the Brotherhood, the activities of the Daughters vary in the several parishes according to the intelligent interest of the rector and other local leadership and opportunities. The chapters are united in a "Local Assembly" which meets three times a year, once in convention week, for an evening service, spoken of later on, again for a "guild room" conference; and thirdly, an annual all day gathering on the feast of SS. Simon and Jude, commemorating the consecration of Bishop Kip, and for transacting business pertaining to all the order and its work in the Diocese.

A very remarkable achievement of combined effort by the Daughters under the general supervision of the Local Assembly, is a mid-day rest and lunch room in San Francisco for business women. This owes it origin and successful continuance most largely to the zeal and business-like management of Mrs. S. L. Abbot, of Trinity Church, San Francisco, and President of the Local Assembly. The personal service of the members of the Order in this consists in their individual attendance at the Rest Room, by systematic daily details, where they do all but the roughest work in receiving and ministering to their guests at the lunch tables. These guests have now reached an average of 500 daily. A fee at the door of five cents secures not only the full use of the rooms but also a hot beverage—tea, coffee, chocolate, beef tea, or milk hot or cold, to supplement the lunches they may have brought with them; or, by paying a little more they are provided with hot rolls and butter or something of the sort.

It will readily be seen that even an hour's contact with such large numbers must provide many opportunities for "personal service". The working women who resort to these rooms are from among those employed in all sorts of offices and shops within walking distance, who had otherwise been obliged to eat their bite of cold lunch wherever they could find a corner, or else go to some restaurant crowded with all kinds of women and men.

Almost without exception they are quiet, self-respecting young women, and have been most appreciative of this provision for their comfort.

At the Bishop's earnest desire, the Brotherhood and Daughters of the King, from the first institution of Convention Week have provided one evening with a joint service and addresses in the interest of their societies and their work.

The junior chapters of both orders are recognized as most important agencies in providing for the training of young people for membership and work in the senior chapters, and so, too, in retaining them within the active influence of the Church itself at a critical time in their lives. It would seem that much more use could well be made in this way of these junior organizations.

One can scarcely estimate the power which would be exerted if only a majority even of their members, in accordance with the high ideals of these two orders in the Church of Christ, were actually to live up to the two rules of the obligations assumed by them!

Sisterhoods

The "Sisterhood of the Good Shepherd" is spoken of by Bishop Kip in his convention address of 1882 as having been organized in San Francisco "within a few months", (in 1880), beginning with two Sisters, who had been trained at the East, and who were to take charge of the Church Home for Old Ladies. One of these, and the only one full trained and professed, was Sister Alice, who did most faithful work at the Home for twenty-two years, and since then has been engaged in settlement or similar work in the Cathedral Mission of the Good Samaritan.

Later this "Sisterhood" was changed to the "Order of the Good Shepherd" in 1893. This appears to have been done with a view to combining under one distinct organization the work of "Sisters" and that of "Deaconesses", supplemented by other Church women as "associates", and to the establishment of a house for the training of any who should seek admission to the Order, either as sisters or deaconesses.

Though good work was done in several directions, and the Order still continues in nominal existence, the combination did not prove a practicable one, and may be said now to have given place to provision for both sisters and deaconesses, each in their separate and proper form of organization and work.

Sister Julia for years devoted herself most self-sacrificingly to rescue work, especially as relating to children, at one time

carrying it on very successfully, in what was known as the Sheltering Arms on Harrison street. Of those now departed this life were Sister Anna and Sister Mary, the former ministering in one or the other of the orphanages, and the latter for many years the self-denying, hard working assistant to the City Missionary, especially at the City and County Hospital, and the old Alms House and Relief Home in San Francisco.

The first deaconess set apart in the Diocese was Miss Helen Reed. The service was held in St. Stephen's Church, San Francisco, on October 4, 1893. At the Bishop's desire she was then known as Sister Helen Reed, and was assigned to assist the then City Missionary and Chaplain of St. Luke's Hospital. After a few months of loving, beautiful devotion, her health failed and she was taken away. Her name and work are commemorated in the window of the chancel of the Church of St. Mary's-by-the-Sea, Pacific Grove, and by a hymn-board in the chapel of the Church Missions House, New York City, as well as in a few fitting words by Bishop Nichols in his convention address of 1894.

Miss Elizabeth Dorsey was the second deaconess ordered, who did faithful work as long as her health permitted.

In 1901 THE SISTERS OF THE COMMUNITY OF ST. SAVIOUR was established in San Francisco by Bishop Nichols. It began with two sisters who had been trained in the Community of St. John Baptist in New York. These waited to make their profession in California at a service held on the Ascension Day of that year, by Bishop Nichols, and then began their community life and their work at 2521 Union street, with an Industrial Training School for Girls. In this they ministered faithfully, winning the commendation of the Committee on Charities of the Diocesan Convention, till 1906. They then went to the parish house of the parish of St. Mary the Virgin, where a home for women with consumption had been opened.

On August, 1907, the Sisters of St. Saviour were placed in charge of the Maria Kip Orphanage, where they still are.

The Rev. Edgar J. Lion was the first warden of this community, and shortly after his death, the Rev. Charles N. Lathrop became warden. The Rev. Arch Perrin is the present warden.

These Sisters' plans contemplate a change in their present location and work in 1915, establishing their Community elsewhere for the housing and care of girls employed in earning their living, but having no proper homes to live in when their

day's work is done. They own a lot, and have $1000 in hand for this wise purpose, but will require about $10,000 to place their House on a working basis. Their hope now is, that the Church will enter into the spirit of this great object, and feel that as a distinct work of the Church, it must be established and adequately maintained.

The Order of Deaconesses

Deaconesses, as distinct from Sisters with whom a community life is a distinguishing feature, had for some time commended themselves and their ancient order by good work done in the Diocese, as already recorded. There was evidently a need and a place for them here, as well as for Sisters, and possibly larger scope.

A canon of the General Convention had recently been enacted defining and providing for deaconesses in the American Church.

And when, in 1907, the Rector of St. Mark's Parish, Berkeley, the Rev. E. L. Parsons, found at hand two suitable young women ready and desirous to devote themselves as candidates for the office of deaconess, he started quite informally, at first, a training school in which they might be prepared for such work.

During 1908-9 it became apparent that there was scope for a diocesan institution of the kind, and with the Bishop's approval a permanent organization was effected, and a board of managers, chosen with the Bishop of the Diocese as president, Mrs. John Galen Howard as vice-president, Mrs. John Bakewell, secretary, Mrs. George W. Gibbs, treasurer, Rev. E. L. Parsons, warden, and Mrs. Francis Carolan, Mrs. Albert Dibblee, Mrs. George H. Kellogg, Mrs. Louis F. Monteagle, Mrs. Isaac Requa and Miss Mary K. Robertson.

An associate board of managers, of thirty prominent ladies, representing the whole Eighth Department, was also organized. The school now became the Training School for Deaconesses of the Eighth Missionary Department. All the bishops of the Department constitute a board of visitors.

The school accepts as students women desiring special training for Christian work and not intending to become deaconesses.

At the present writing there have been eight graduates of the school, including: Deaconess Anita Hodgkin, Deaconess Mary Bostwick Mott, both at work in Berkeley, and Deaconess

Mabel Howard Pick at Wrangel, Alaska; Miss Irene Helen Moule, San Francisco; Miss Barbara Richardson, Trinity Church, Oakland; Miss Roberta S. Caldwell, Lahaina, Hawaii; Deaconess Octavia Seymour Drake, Berkeley, and Miss Margaret Schneider, Salt Lake City.

The present faculty consists of six of the Berkeley and Oakland clergy, with Miss Caroline L. Fiedler and Deaconesses Hodgkin and Drake.

The school is still in its formative period, and plans for its future development are not yet settled.

Two adjoining lots have been purchased on Haste street, near the University grounds, on one of which there is a house, now temporarily occupied. The intention is to erect, as soon as sufficient funds are available, a building large enough to accommodate forty young women. Plans for such a building are being prepared.

Being so near the University, it is expected, will enable those in training in the school not only to avail themselves of its libraries and other privileges, but also, as special students, to take some of their courses in its classes. It will also provide for such University women students as desire it, a place to live where they will have some of the home atmosphere and protection to be desired for girls out from under their parents' roof; and where, too, they may receive some of the training given in the classes of the school. These are advantages certainly most desirable to be sought and provided in either direction.

The question of provision in some way for deaconesses when the infirmities of age or other disability overtake them, has not been entirely unconsidered. A small beginning has been locally made. Correspondence with similar schools and promoters of the deaconess movement at the East, it is hoped may result in some plan for a retirement or pension fund for the whole Church, as better than independent diocesan action.

John Tennant Memorial Home

This is a valuable property at Pacific Grove, given to the Diocese some years since, by Miss Margaret Tennant as a memorial to a brother.

It now comprises, with a considerable acreage recently added by purchase, about seventeen acres of land, nearly a third of which is under cultivation, the rest being pine forest.

There is a large and substantial central house upon the grounds, and a beautiful cottage lately built by a generous layman; also barn and other out-buildings.

There is also the beginning of an endowment fund of $16,000.

Thus far this Home or "Hall" has been chiefly used as a resort for aged men and women, who were able to pay a small sum for room and board. An insufficient endowment has made some change necessary, however, and the present plan is to make the Home a place where the clergy, and other Church people, may go for rest and recreation, and especially where aged and otherwise disabled clergy, with their families, may be at least partially provided for.

It is desired that cottages shall be built upon the grounds, as separate abodes, for such as may prefer them. One of these, as mentioned above, has already been provided.

St. Dorothy's Rest

This is one of the most beautiful charities imaginable. Though of the Diocese of California, the title to the property being vested in its bishop as a corporation sole, it is situated in Sonoma County, near Camp Meeker.

St. Dorothy's does not allow itself to be called an "institution"—for there is the least possible of institutionalism about it, or in the atmosphere surrounding it, nestled as it is among the redwoods, high up on the steep hills, as it appears from the railway just beyond Camp Meeker—but easy of access by road from the depot.

To do justice in telling of its origin, or of its purpose, and of its development, year by year into what it has now become, would require more pages of this History than may be devoted to it—for this, reference must be made to the dainty first announcement, and to subsequent occasional reports since published—or better still to the place itself.

From these our readers may learn that St. Dorothy's is there as a memorial of Dorothy Pitkin Lincoln, only daughter of the Rev. Professor James Otis Lincoln, and Mrs. Lincoln; and how its realization began in an incident connected with a visit of President McKinley in San Francisco, the meeting of Mr. M. C. Meeker with a little crippled boy, while they were watching the "procession," whom he invited to a fortnight's taste of fresh

mountain air at his home among the redwoods, a correspondence with the visiting nurse and other friends who had cared for the little cripple and were interested in the children of the city district to which he belonged, the gift by Mr. Meeker of an acre of redwood forest, to begin with, on which have been built and furnished one after another, the cottages, the beautiful chapel, and other structures which now make up the fabric of St. Dorothy's, nearly all as memorials.

The purposes and good work of the Rest may be told in words from the source of information already drawn upon:

"St. Dorothy's not only wishes to be a place where little children struggling for existence may be helped, but where women, weary of life's burdens, and working girls needing rest from responsibilities too soon taken up, may have the benefit of a few weeks' invigorating air, nourishing food and helpful companionship.

Seven acres of land now belong to St. Dorothy's on which there are seven buildings. During the twelve years since it was first opened, 1800 women, young girls and children have been recipients of its ministrations, from a week or less each to a large part or the whole of the summer season.

From the first Mr. and Mrs. Lincoln have personally resided in the midst of the busy scene, and have had the entire management of all its business and administration. And a part of the plan of its promoters is to have a cottage built and endowed for the residence of a clergyman and his wife, so as to provide that in such keeping the management of the place may be perpetuated.

An endowment to assist in the maintenance of the place itself, already begun, it is hoped may be provided by its friends in good time.

The Seaman's Institute

This mission for seamen in our harbors and at sea began here with the coming of the Rev. James Fell in 1892, from England, who came out moved by a call to try to improve water front conditions in San Francisco, which had become a special dread to the mothers of young sailors in England.

While some previous effort had been made by the San Francisco clergy and Church people to look after the boatmen and deep sea men, at the city front, no organized, well-sustained work in their behalf had been undertaken.

Chaplain Fell's salary and the principal expense of the mission were paid at first wholly by the English Church Missions Society. The interest of numbers of merchants and shippers of this city was soon enlisted, and they became liberal helpers in the Institute.

Mr. Fell returned to England after five years of strenuous, fruitful labor, and was followed by a succession of chaplains—each one "the right man in the right place"—Fullerton, O'Rorke, Karney, Liebenrood, Wingfield-Digby, Allison and Stone. With Mr. Stone came the first definite step to turn the work over to the American Church; but within a few months the great fire of 1906 devastated the city, including the rented institute building.

Hardly had the summer begun when the Bishop and Mr. Stone determined on a large venture of faith, and bought a lot on Stuart street, on which the ashes were scarcely cold, and with borrowed money for the most part, erected the substantial building now so well known as "The Seaman's Institute", the title to the property being vested in Bishop Nichols as corporation sole. Still the chaplain's salary continued to be paid from England. In 1910 the Rev. Edgar Ealand relieved Mr. Stone, and in 1913 the Rev. Mr. Mullineux arrived, also from England, but was as soon as possible transferred to the American Church, and the Seaman's Institute became wholly an American and diocesan institution, with the Woman's Auxiliary and their friends standing back of it financially.

It will scarcely be expected that the great work done for deepsea men will be described here in detail; but it may be said that nearly every ship entering the port, and thousands of sailormen on board ship and on shore, are cared for, guarded and benefited by it, not in San Francisco alone, but at Port Costa as well.

The Guild of St. Barnabas for Nurses

This is an organization common not only to the whole American Church but to the Anglican Communion generally. Its object is the promotion of the spiritual and social interests of the fast increasing numbers of trained nurses. The nurses themselves form its membership, while there are several sorts of associate members who contribute mainly to its management and support owing to the necessary irregularity with which busy nurses can be depended on to attend meetings and care for routine business.

The San Francisco Branch was started in 1891, the Children's Hospital as the first training school for nurses, being the center. St. Paul's Church as the nearest parish took it under its wing, the rector, Rev. Floyd J. Mynard, being the first chaplain and *ex officio* president, and Mrs. Mynard, secretary and treasurer.

On the breaking out of the Spanish War in 1898, several members became army nurses and others located in Honolulu, still keeping in touch with their home branch. Others, after traveling in Europe with patients, entertained the monthly meetings with word pictures of what they saw there, and especially telling of the large English branches of the Guild which they visited.

In 1898, on Mr. Mynard's departure from the city, the Rev. D. O. Kelley and Mrs. Kelley became chaplain and secretary respectively, and so continued till 1909. Then the Rev. Frank Stone was chaplain for a year, and was followed February, 1911, for a brief term by the Rev. C. N. Lathrop, whose zealous interest in the Guild and its members will long be remembered.

At present (1914) the Very Rev. J. W. Gresham, of Grace Cathedral, is the beloved and efficient chaplain, and Mrs. Harry Sherman is the equally efficient secretary, with Mrs. Arthur O'Neill as the business-like treasurer.

This branch of the Guild was never more prosperous than now, with a membership, including associates, of 60, and hopeful of more extended usefulness in the general community.

The Girl's Friendly Society

While this is said to be the greatest and most wide spread organization of its kind in the world, it has thus far but barely touched California, only three or four branches ever having been planted here.

Its work is among and for working women and girls of good character, with a view to their social, moral and religious welfare. At present there are three branches in this Diocese, at the Pro Cathedral, at the Church of the Advent, and St. Stephen's, San Francisco.

In May, 1915, a G. F. S. Lodge was established at 2121 Buchanan St. by Miss Marshall representing the Associates in the East.

The Pacific Churchman

The PACIFIC CHURCHMAN has for so long a time and in so many ways been a prominent feature in California Church affairs that it is entitled to some brief notice here.

The first recorded suggestion of such a publication came from Dr. Ver Mehr as early as 1851, the very name being included in it. The Doctor went so far as to take steps to establish the paper, but practical difficulties in the way put a stop to the plan at that time. In 1866, however, the Rev. T. W. Brotherton and others succeeded in enlisting sufficient interest in the matter to begin the publication of the Pacific Churchman, and it has continued either as a weekly, a semi-monthly or monthly Church paper, absolutely without a break to the present day—a distinction without a rival in that respect by any Church periodical in the country, save only the Southern Churchman, of Richmond, Virginia.

The subscription price for the first few years was five dollars in gold per annum, and an Englishman by the name of Doyen was the typesetter, publisher and editor combined—except as Dr. Brotherton and others of the clergy may have contributed the fruits of their pens from time to time.

After Dr. Breck and his mission party became settled in Benicia, in 1868, the paper was transferred to them, and for two or three years it was edited and issued from there—with no very illustrious success, however. Then it was that it came under the editorial control of the Rev. D. D. Chapin, and was published by Cubery & Co., San Francisco. Here for the first time the paper presented to the Diocese—and to a considerable extent to the Church at large—a really creditable appearance mechanically and in literary character. Mr. Chapin had in no small degree the genius and ability for editorial distinction, and soon attracted the attention of thoughtful Church people wherever the Pacific Churchman was known. Some of his work and influence through its columns has been spoken of elsewhere.

Mr. Chapin's health failing in the early seventies the editorial management fell into the willing hands of several young laymen, one after another, only one of whom will be named here, Mr. F. W. Van Reynegom, then a partner of Mr. Cubery, and in later life one of the superior judges of the State courts—small salaries having been provided for them, some of the time through the missionary committee of the Diocese.

After that, under the expert care of the publishers, and as a "labor of love" on the part of one after another of the clergy in

the editorial chair, the paper struggled along for several years, with various degrees of literary success, but usually soon satisfying whatever aspirations after editorial fame had been entertained by clerical members of the Standing Committee of the Diocese—which had now been saddled with responsibility for its publication—and others, who undertook to keep the printers supplied with "copy".

During all these years it will be remembered with what regularity the Pacific Churchman came before the conventions of the Diocese—and with equal regularity but scarcely equal patience, the deficits in its publication account were made up.

Then in 1881, one of the country missionaries, who from time to time had already had five or six years experience in it, was appealed to, and consented to undertake the editorship again. Mr. W. H. H. Tobey, a Churchman and good practical printer just from the East, about the same time was established in a small upper room on Montgomery street, San Francisco, where as business manager, typesetter and publisher combined, he very satisfactorily performed the duties of these positions for the next twelve years—as long as his fellow laborer continued to do the pen (or pencil) wielding. The latter had the assistance for one year of the Rev. Wm. L. Mott, missionary at Modesto, as associate editor; and also the welcome help of two or three editorial contributors to the columns of the paper—one of these being the Rev. E. H. Ward, then at Stockton. Nor should the cordial encouragement of Bishop Kip in his convention addresses and otherwise, and of the members of the Standing Committee, be left unmentioned.

The chief distinction belonging to this period of the checkered history of the "P. C." lay in the fact that it was kept alive, with a slowly increasing subscription list, and that no appeals had to be made to the convention to make up deficits in the publication account; also, that the editor received no salary.

Since 1892, the Pacific Churchman has continued its career, scarcely less checkered, but for the most part with increased editorial distinction under the chieftainship of Rev. Charles L. Miel, Mr. and Mrs. Oliver, assisted by the Rev. Hobart Chetwood and others, and still more recently by the Rev. E. L. Parsons, the Rev. Mardon D. Wilson, the Rev. W. Higgs, the Rev. H. Howitt, the Rev. and now Bishop L. C. Sanford and Mr. Kelley again. The Rev. F. H. Church is now Editor.

At present the paper is owned by the Diocese, and printed by Foster & Short.

CHAPTER XII

THE INCORPORATION AND FINANCIAL SYSTEM OF THE DIOCESE

DURING the first quarter century of the Church in California there had been a singular absence of organization, or even of thought, apparently, looking to financial development or provision for its future—except as the framers of the first constitution and canons adopted in 1850, elsewhere recorded, placed there certain directions or enactments looking to such an end, but which were straightway ignored in practice and some of them left out or repealed in subsequent revisions.

Nearly a generation had passed in a time and amidst surroundings of intense activity in the foregathering of energies and the making of plans for secular progress along almost every line of human interest.

The city and the State had fully come to be recognized as having passed beyond the stage of a mere provisional expedient and were being built up rapidly upon solid foundations that should last.

Business enterprises of every sort in which men and associations of men planned and schemed with a view not only to present but to future provision for themselves and their children, were to be seen on every hand.

Only in and for the Church of God, the Church of their fathers, the Church in which they and their families had been nurtured in their Eastern homes, there was this absence of corresponding enterprise or wisdom looking beyond such present needs as were pressed upon their attention. Here and there fairly substantial buildings had indeed been erected in which men and women might gather on Sundays for the services that their memories and their consciences called for in order to satisfy their present sense of want. But even these were but local and selfish in their purpose and outlook. At the best it was congregationalism under an outer guise of the Church. Beyond the parish there was little sense of the organic form, purpose and authority of the Church although the name "Episcopal" was clung to ever so closely.

This condition which was found to exist here up to the seventies and early eighties appears to have been owing in part to the general Church habit in such matters still prevalent throughout the country at the time of the coming of the pioneers to California, and in still larger part to the want of executive leadership, either lay or clerical, of efficiency to overcome the lethargy of the people in that regard.

The parish and local congregation was thought of as the essential unit in the system and working of the Church. It was only at the very time now in mind, in the seventies and early eighties, that the doctrine began to be proclaimed and the fact insisted upon that the diocese and not the parish was the real unit in the organization of the Church. This was a new idea to most Church people. It was taken up and published with great force and persistency by a portion of the Church press of that day, especially by the Rev. Densmore D. Chapin, the very able editor of the Pacific Churchman.

The subject almost immediately, though not unmet by opposition, attracted the attention of thinking Church people and won its way to recognition throughout the country, as the true and primary principal in the organic life of the Church.

Had there been during the first decade of the period now especially being considered, that is, prior to 1860, leaders of any order, with vision and spirit to lead, and strongly imbued with a dominant thought of the Church as a living, growing body with a future and a great work to prepare for while yet money was being made and stored up in large capital and funds for all manner of secular and civic purposes, and while land was to be had in cities and their suburbs, and in districts farther out, at prices not yet inflated by speculation, or the then just dawning vision of agriculture and fruit raising, foundations might easily have been laid that should provide for the buildings and endowments and funds that are now being sought under well nigh insurmountable difficulties. Men gave liberally in those days for any enterprise which commended itself to their interest.

But that time passed by without any such vision or provision for the Church in California.

In some of the missionary districts at that very time, in the Mississippi Valley and elsewhere, there was vision and leadership and wide outlook upon the Church and its future. Broad acres and suburban lots were secured for the Church in following generations. Not so in California. What some other

Christian bodies were doing here or there on those very same lines may not now be considered. It is not from envy but as matter of historic fact and truth that this is being written.

Possibly some would prefer that all this should have been confined to a simple statement that up to the coming of Dr. Breck and his party in the fall of 1867 not a square foot of land had been obtained or was owned in all California by or for the Church except for parochial purposes, and that as late as 1871 not a fund or endowment of any kind had been seriously begun, nor had steps or even thought been taken for the establishment of any Church institution or organization of wider scope than the lines of a single parish—exception being made only for the wise but futile provision written in the first set of canons of 1850, as already mentioned in this chapter. The Diocese seems not to have entered seriously into the minds of men as in itself an entity, an essential organic body.

And so it may possibly be that the only reason justifying such statements is the explanation they suggest for the difficulty met with in every effort more recently made to build up permanent funds in the interest of the Diocese, for the support of the episcopate, for the relief of the disabled clergy and for their widows and orphans, such as are to be found in almost every other diocese in the country, and to build up likewise the means to found and support missionary and charitable institutions of a general or diocesan character.

One reason for the failure to secure property and funds was doubtless the absence of any holding or administrative agency, incorporated or otherwise, to hold and administer them which commanded confidence. There had indeed been an "Episcopal Fund Association" provided for and nominally existent since 1850, but until 1870 practically nothing whatever had been done toward raising any "fund". And then when the matter was taken up with some seriousness very slow progress was made—practically none.

In the meanwhile the Bishop seems, from his convention address of 1871, and again in that of 1875, to have become a Corporation Sole, but only with a view to receiving and holding the title to such lots for Church buildings in the missionary field as should be conveyed to him. At any rate very little use was made of it.

A Corporation Sole, while it is an old and very simple and valuable expedient for certain temporary purposes in the acquisition and holding of real estate and other property in trust for parochial and even for general uses, should clearly be limited to such temporary purposes. When given a wider scope, to hold and administer property in perpetuity, it has occasionally been a means of great abuse and of bringing scandal upon those concerned. In its nature it is subject to the usual objections to "one man power". If the civil code, or that failing, rules and regulations of the *cestui que trust*, or of the Diocesan Convention, should provide that the corporation sole have a responsible secretary required to keep an official record of all the acts of the corporation sole and also to report such acts at stated times and in a prescribed manner to the *cestui que trust* or its representatives, much if not all these objections might be overcome.

Possibly Bishop Kip himself realized and shrank from the responsibility of such a trust; possibly the provisions of the civil code of the time were unsatisfactory; however this may be, in his convention address of 1879 after briefly discussing the subject he expressed the opinion "that it is the best form to have the Diocese itself incorporated." And yet, through a committee was appointed containing several of the most eminent lawyers and clergy in the Convention to consider the whole question, nothing ever came of it directly.

In the meanwhile, however, a plan was incubating which was destined to result in a satisfactory and lasting settlement of the whole vexed and vexing problem. In the proceedings of the Convention of 1881 it is recorded that "on motion of the Rev. D. O. Kelley the following was adopted:

Whereas, At the last General Convention a joint commission was raised on Church Incorporations and the tenure of Church Property, of which the Rt. Rev. F. D. Huntington, D. D., is the chairman, which commission was charged to inquire into and report upon the subject of Church Incorporations and the Tenure of Church Property:

"*Resolved*, That a commission of seven be appointed: first to correspond and co-operate with said Joint Commission. Secondly, to examine into the state and title and security of all funds, investments and real property of diocesan character. Thirdly, to inquire into the legal right by which the several parishes of this Diocese claim to hold title to real estate and to perform other corporate functions; and that parishes be in-

structed to furnish such commission with copies of their legal evidences of title to the property held by them."

"The Chair appointed as members of such commission, the Rev. D. O. Kelley, chairman; the Rev. E. B. Spalding, the Rev. George W. Foote, Mr. Jeff. Martinett, Col. Joseph Stewart, Mr. Walter D. Tupper and Judge D. S. Payne."

This commission reported to the next convention of the Diocese a large amount of investigation, and various conditions found to exist along the lines of inquiry expected of it, and with the addition of Mr. C. V. Gillespie, of San Francisco, was continued.

In the Convention of 1883 this commission presented a long report in which it was stated that the civil law in California seemed to contemplate only an absolute local congregationalism in its provision for religious corporations. The fact that a local, incorporated congregation, or parish belonged and owed ecclesiastical allegiance to a wider general or denominational body or system of belief and polity, such as the "Protestant Episcopal Church in the United States of America," or in the State of California, was unrecognized by the Civil Code, and *probably* would not be taken cognizance of by the courts, though this precise point had not been before them in this State. The commission concluded this report with a recommendation that a suitable commission be appointed, "to secure, if possible, an amendment to the Civil Code of the State which should recognize ecclesiastical organizations and authorities beyond and over local incorporated religious congregations and parishes; or which should provide for an incorporation of a diocese."

A commission, as recommended, was appointed consisting of Mr. Wm. F. Babcock, Mr. A. N. Drown, Judge John A. Stanly, Judge D. S. Payne, Mr. Caleb Dorsey and Rev. D. O. Kelley. It was generally understood that this commission was not called together by its chairman, Mr. Babcock, and did not meet until just before the next Convention of the Diocese.

In the meanwhile, however, its one clerical member persisted in his plans and activity in the matter, and with such assistance as he could secure by correspondence from some of his fellow commissioners drafted and got through the State Legislature an amendment to the Code intended to provide for what was desired.

It was, however, not till 1887 that the action of the Legislature and that of the Convention were finally secured in satisfactory form, and the Diocesan Corporation known as "The Protestant Episcopal Church in the Diocese of California" could be and was fully constituted.

At the last several of the eminent lawyers and judges in the Convention, and of the city rectors, became interested, and rendered invaluable assistance in perfecting both the legislative action and that of the Convention in the premises, chief among whom should be mentioned Judge T. P. Stoney, Judge B. McKinne and Mr. A. N. Drown.

But the essentially distinguishing features as first advanced and insisted upon by Mr. Kelley, were preserved—the provisions that the directors of the Corporation to be formed should be elected, and the by-laws for its government made, by the Convention of the Diocese, the by-laws especially to require full, annual reports to the Convention.

The directors were to be seven in number, communicants in the Church, elected annually, and notified of their election by the Secretary of the Convention, who should also call them together at some specified time and place for organization. Some years later, when the Civil Code had been altered so as to permit of it, the Bishop of the Diocese was made an *ex officio* director. No other essential changes have since been made in the constitution of the corporation.

The first Board of Directors, chosen in 1887, was as follows: The Rt. Rev. W. I. Kip, D. D., the Rev. D. O. Kelley, the Rev. H. W. Beers, D.D., Mr. George W. Gibbs, Mr. C. V. Gillespie, Col. H. Mendell, U. S. A., and Mr. A. N. Drown. At the first organization of the Board, Bishop Kip was chosen as President, and Mr. A. N. Drown as Secretary. (See Appendix D.)

The seal, as adopted for the corporation, and for the Diocese, was made by Tiffany & Co., of New York. It has the same symbolism as the individual seal of Bishop Nichols.

The following is quoted from the detailed description furnished by its designer, Mr. J. H. Whitehouse:

"The seal of a Diocese should be in shape what is called a pointed oval, this having been suggested by the form of the fish, which, in early Christian times was used as a symbol of Christ, from the fact that the initial letters of "Jesus Christ the Son of God the Saviour" in Greek formed the word ΙΧΘΥΣ—a fish. The shape must be produced by the

intersection of two equal circles, each of which passes through the center of the other, producing that which is *true*. The bearings consist of a golden shield, a bishop's mitre, and a ribbon with the motto, "*Pacifica et Impera.*" All of this lies on a background of rich purple, the recognized color. On the golden shield, is a group, composed of the Iona cross, with the circle and key and crozier or pastoral staff; issuing from this group are rays of glory. Above this, in the upper part of the shield, is the descending dove of the Holy Spirit; and below, in the base of the shield (in natural colors), are the hills (the earth), suggested by part of the arms of the State of California. The shield, the key and the crozier are taken from the arms of Bishop Seabury, the first Bishop of the Church in this country. The Iona Cross is significant of the Scotch succession of the Episcopate, associated with Iona Island, from which succession Bishop Seabury received his consecration at Aberdeen in 1784. The legend 'The Prot. Ep. Church in the Diocese of California' is placed in letters of gold within the outlines of the border, which is also in gold. The ground of the border, on which are the letters, is of a tint in pleasing and correct keeping with the purple center."

It was confidently expected that with this corporation to hold and administer the funds and other property of a diocesan character, or belonging to parishes, missions and other institutions entrusted to it, confidence would be invited and less difficulty be found in securing gifts and contributions for the Church.

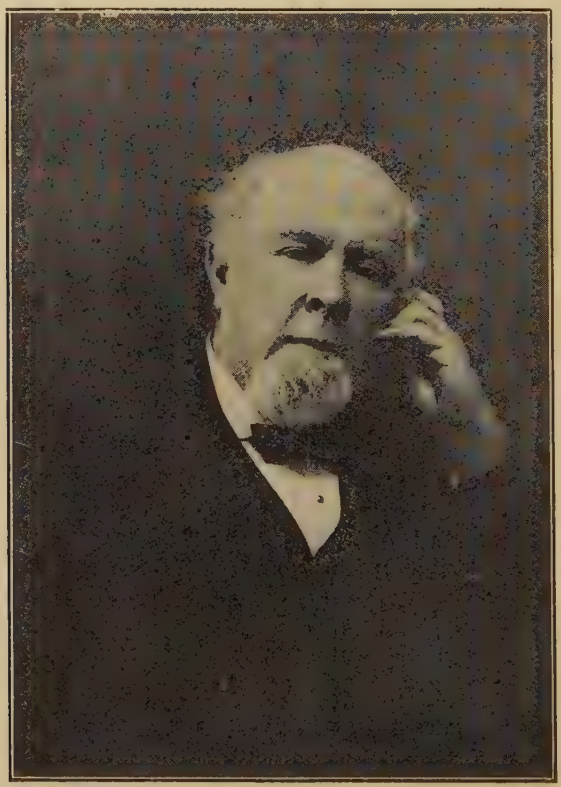
Nor were these expectations disappointed, though it took several years for it to become generally known, and to bring about transfers of titles and invested funds to its care. At the present writing, however, this corporation holds and administers invested funds to the amount of nearly $150,000, and the titles, in trust, to forty pieces of real property.

Besides, through its Investment Committee, and especially the genius and interest of its present treasurer, Mr. W. A. M. Van Bokkelen, a financial system has been worked out and established for the management of the trust funds in its care in the highest degree valuable. This is fully described under the sub-title following.

This financial system, too, as well as other features of the Corporation itself, have been largely influential in the recent legislation and business policies of other dioceses throughout the country.

Financial System of the Diocese

Prior to the Convention of 1891 the several funds of the Diocese were handled by separate Treasurers, with frequent changes of the incumbents, leading to more or less confusion. When the Diocesan Corporation was organized in 1887, under the amendment of the Civil Code of the State, adopted by the Legislature of that year, it soon became evident to the Board of Directors that this diversity of treasurers was for many



WM. A. M. VAN BOKKELEN.

reasons far from an ideal plan. At the Convention of 1891 the Constitution of the Diocese was amended making the Treasurer of the Corporation ex officio Treasurer of the Diocese and its several permanent funds; the necessary canonical provisions being adopted at the same time to provide rules and regulations governing the office.

Before this change every treasurer was between conventions a law unto himself, no one having a right to say aught as to how he might manage his accounts. Under the new regime, as an appointee of the Board, he was subject to its direction and control even to dismissal. This is as it should be and is annually becoming more important as the funds of the Diocese increase in amount.

While the several funds of the Diocese were under separate control no one of them was of sufficient amount to command attention, as to its investment, from men of active business, so the lazy man's way of depositing in savings banks or leaving it in commercial banks on open account, subject to check and earning no interest was in vogue. The inevitable result of this method was that the income from the invested funds was not satisfactory. Bishop Nichols realizing this, began in 1895 to cast about to find some method by which to overcome this condition. The then treasurer (Mr. W. A. M. Bokkelen) suggested the idea of merging all the permanent funds into one consolidated investment account, withdrawing the same from the savings banks and investing them all in gilt-edged securities in one joint account. At the meeting of the Board of Directors of the Diocesan Corporation, January, 1895, a formulated plan was presented which after a prolonged discussion was tentatively adopted and a portion of the funds withdrawn from the savings banks. The new Board of Directors elected in 1895 again went over the entire ground and finally adopted the plan now in use—ordering the balance of the funds to be withdrawn from the savings banks. Thus the subject had been considered by three successive boards of directors and the plan approved by each. As this plan has proven so very successful and satisfactory, a brief outline of the same is here given.

First, for investment purposes it was ordered that all permanent funds of the Diocese should be consolidated into one fund, which should result in giving to each of the funds a more diversified investment than would be possible if invested separately.

Second, that a Committee on Investment of three directors of the Corporation should have charge of the investing and reinvesting of this joint fund with full power in the premises.

Third, that the bonds and other securities should be placed in the custody of some reliable trust company, the income as the same should accrue to be paid to the Treasurer of the

Diocese, the securities always to be subject to the control of the Investment Committee for the purpose of investment and reinvestment.

Fourth, that from the interest earnings there should be paid to the several funds interested in the Consolidated Fund a semi-annual rate of interest to be determined by the Investment Committee, the remainder to be passed to the credit of an account to be known as the "Bond Guarantee and Premium Redemption Fund", against which should be credited or charged any profit or loss made from time to time by the sale and reinvestment of securities and the rapid amortization of premiums paid. Said Guarantee Fund and its interest earnings to be invested as an integral part of the Consolidated Fund and as belonging pro rata to the several permanent funds interested in the investment.

In the selection of securities for investments the Committee has always acted as an unit and with deliberation; ultimate security of the investment being the first thought, rate of interest the second. As many of the bonds have reached excessive selling value or premiums, as compared with others equally safe, reinvestments have been made. Thus while from the commencement one-half to three-fourths of one per cent interest more than that being paid by the savings banks had been distributed annually and portions of premiums paid on bonds written off the Bond Guarantee Fund by September, 1912, had showed sufficient surplus to allow two dividends of $7500 each or a total of fifteen thousand dollars to be distributed to the credit of the separate funds interested, thus materially increasing the same.

Funds of the Diocese*

Although an account of the origin and development of some of these funds has been given in preceding chapters it may be well to combine them under one sub-title here as related to the Financial System of the Diocese.

THE EPISCOPAL ENDOWMENT FUND: This as its history in preceding chapters shows, is of comparatively recent growth, dependent upon gifts and subscriptions, and canonical Whitsunday collections, the interest going toward the salary of the bishop.

*See also Appendix "F."

THE EPISCOPAL AND CONVENTION FUND, as it now stands, after several changes, is the provision for all the ordinary diocesan expenses. This comes from annual assessments upon the parishes and missions, interest from the Episcopal Endowment Fund and collections at the opening services of the Annual Conventions. Out of it are paid the bishop's salary, all Convention and other regular expenses, including the salaries of the secretary of the Convention and treasurer of the Diocese, printing of the journals of Convention and House of Churchwomen, taxes on diocesan property, assessments for General Convention expenses, and numerous other items of expense as allowed by the Finance Committee of the Convention which has general control of the budget and all expenditures for the diocese, subject to action of the Convention.

Next in importance, if not of equal importance, is the CHURCH EXTENSION FUND, till recently known as the Diocesan Missionary Fund, which depends for its receipts mainly upon offerings and collections in the parishes and missions, under an apportionment, with regular pledges from the organized missions, in accordance with the mission system of the Diocese, and special gifts. Out of this are paid the salary, in part at least, of the archdeacon, and the salaries of the diocesan missionaries.

THE DISABLED CLERGY FUND, and the WIDOWS AND ORPHANS' FUND, dependent upon gifts, and canonical collections on Christmas Day and Ash Wednesday. Out of these funds respectively are paid appropriations made by the Board of Missions, for the relief of the diocesan clergy who are disabled from age or other infirmity, and of widows and orphans of diocesan clergy.

THE EASTMAN EDUCATIONAL FUND—See Chapter X.

The latest report of the amount of these funds is as follows:

*Permanent Episcopal Endowment Fund	$44,077.26
The Episcopal and Convention Fund, 1914	10,502.80
The Church Extension Fund, 1913	10,356.50
*Disabled Clergy Fund	36,179.38
*Widows and Orphans' Fund	21,510.80
*Eastman Education Fund	40,386.38

Those marked with a star are held as invested funds by the Corporation of the Diocese, together with several small funds.

THE ANNIE P. RANDOLPH FUND has been one of the most useful of the permanent invested funds of the Diocese, administered by the Board of Missions.

Among other provisions of her will Mrs. Randolph, one of the pioneer Churchwomen of San Francisco, it was provided that at the death of her two sisters a certain sum should be paid to the Diocesan Board of Missions for the construction of five or more mission chapels. During the year 1898 the residuary legatee offered to waive all legal questions and at once pay the sum of $5000 for a transfer of the interest to the Board of Missions under the will. This proposition was accepted and the money received, less some legal expenses of one hundred and three dollars. A gift of five hundred dollars was made out of it to the Mission of St. Matthews at Lorin, now South Berkeley, of which the Rev. T. L. Randolph, a brother-in-law of Mrs. Randolph, was in charge, leaving in the fund $4397.

At this point it was suggested that while only a small fund, yet it might be made of great future service by making it a permanent fund and granting loans at a low rate of interest, instead of dissipating it by a few gifts, and that possibly it might become a nest egg for bigger things. Consequently it was planned instead of gifts to make loans to mission stations payable in installments as agreed upon when granting the loan, the conditions being that if the payments should be made as agreed upon the rate of interest should be reduced to two per cent, or if paid in one-half the time, should be adjusted at one per cent on the final payment, each payment as made being credited against the principal and only simple interest calculated at the close. Loans to be limited to one thousand dollars as provided for gifts by Mrs. Randolph, and only made or payable when it should be the final payment on the lot and structure. A loan from the fund not requiring an abstract of title, consent of court or any other legal expense is a great saving to the borrower.

Thus while only a small fund it has been of great service to the missionary work of the Diocese. At this writing the loans from the fund have amounted to $21,845, which has enabled the erection of thirty mission chapels, guild halls, parish houses and parsonages, the erection of which would have been seriously delayed if not abandoned but for this timely aid, giving to the Diocese property worth at a conservative estimate over $70,000, while through the plan adopted the fund has increased from its original $4397 to about $5700.

One beauty and the commending feature of the plan adopted for the management of this fund is that it makes the mission station assisted from it rely on itself, and seeing its ability to do for itself if it puts its hands to the wheel creates the desire to be independent of outside aid, while at the same time it leaves the fund intact to help others.

Basis of Assessments for Diocesan Expenses

In 1893 California came to a realization that it was without any satisfactory basis or rule for levying assessments for the stated expenses of the diocese and convention. It was left to the more or less arbitrary judgment of a "finance committee", resulting every year in protests, complaints, readjustments and dissatisfaction. Then a canon was adopted providing that such assessments should be a uniform percentage on the total income of every parish or mission from all sources and for all purposes, as shown in its report to the bishop and convention for the current year. This was found to be an improvement on the old arbitrary method, but still not quite satisfactory.

The next year (1894) a commission consisting of seven: Rev. F. J. Mynard, Rev. J. A. Emery, the Secretary of the Convention, Mr. D. M. Kent, Dr. H. C. Davis and the Treasurer of the Diocese, was appointed to investigate the various methods in use in the several dioceses throughout the country, and to report. An extended correspondence showed that nowhere had a satisfactory system been found and adopted. The commission then started in search of some new method which might meet all requirements. Fortunately, there were in its membership experienced, interested, patient and skilled students in such matters, and it was decided that the principle of adopting the total receipts of a parish for all purposes and from all sources was wrong as a basis of assessments, and that a distinction should be made as to the purposes and uses designed for those parish receipts, whether to be expended within and for the parish itself, on salaries, music and other current expenses, or such extra parochial purposes as missions and other Church objects, diocesan and general. This still leaving a question as to the entire fairness of such a rule by itself, at the suggestion of the Rev. Dr. Leffingwell, of Illinois, the idea of a sliding scale of percentages for the assessment, ranging from five to eight per cent upon the expenses of parishes for their current expenses from $1000 a year up to $3500 and over, was further adopted.

At the Convention of 1896 this commission presented an able and comprehensive report of its investigations and conclusions, with a draft of the present canonical provisions for basing the diocesan assessment upon the current expenses of the parishes, "being the amount paid for ministerial and other salaries, organist, choir, sexton, lights and heating, and all other expenses incurred for conducting and maintaining the services, the care, preservation, ordinary repairs and expenses of Church buildings, parsonages and grounds, exclusive of interest paid and amounts paid on account of mortgage or funded debt, or for permanent improvements", together with the plan of a sliding scale of percentages, as already mentioned. If however, any parish or mission shall fail to file a copy of its annual report with the treasurer of the diocese, "the Committee on Finance shall arbitrarily fix the assessment on such parish or mission."

The working of this plan has been highly satisfactory since its adoption in this diocese—no complaints now being presented in Convention as to justness of an assessment, or modifications asked for.

THE RT. REV. WM. FORD NICHOLS, D. D.,
Assistant Bishop of California.

CHAPTER XIII

ADMINISTRATION OF THE ASSISTANT BISHOP

THE REV. DR. WILLIAM FORD NICHOLS was consecrated in St. James' Church, Philadelphia, on the Feast of St. John Baptist, June 24, 1890. The consecrator was the presiding Bishop, the Right Rev. Dr. John Williams of Connecticut, assisted by the Bishops of Tennessee (Quintard), Maine (Neely), Long Island (Littlejohn), Pennsylvania (Whittaker), New Hampshire (Niles), Easton (Adams), New Jersey (Scarborough), Pittsburg (Whitehead), and New York (H. C. Potter). The Celebrant was the Bishop of Maine; the Bishop of New Jersey preached the sermon; the Bishops of Tennessee and Pennsylvania were the Presenters.

Bishop Nichols left with his family for California a few days afterwards, and reached here on the morning of July 1st. He was met at Sacramento by a committee of the clergy and laity of the Diocese in a special car, with an address of welcome to which he made a felicitous response, and as he crossed the line into the Diocese had prayers with the delegation.. The committee consisted of the Rev. Messrs. R. C. Foute, John Gray, E. B. Spalding, W. W. Davis, F. J. Mynard, J. A. Emery, H. D. Lathrop, and C. L. Miel; and of the laity, D. R. Risley, J. G. Eastland, W. A. M. Van Bokkelen, Wm. Babcock, Alanson H. Phelps, and Lieutenant Sawyer of the Presidio.

Thus was the Bishop warmly received into his Diocese.

The next morning, Wednesday, in Grace Church, San Francisco, at a special service, Bishop Nichols celebrated the Holy Communion and made an address, Bishop Kip, a number of the clergy and a large congregation of the laity being present. On Sunday following, the Assistant Bishop confirmed a class and preached in Grace Church, and in the afternoon of the same day, by his special desire, he was taken to the City and County Alms House, by the Church's City Missionary, the Rev. W. C. Mills, where he made an address to the inmates at the regular Sunday service in that institution.

Bishop Kip had before the election formally assigned the entire care of the Diocese to the assistant bishop, whomsoever he might be, and so the "Administration of the Assistant Bishop" was auspiciously begun—as giving title to this chapter.

It is far too early in the century to write a history of the Diocese from 1890 onward, and the effort here will be confined to the records of a few of the fairly concrete facts and events which have occurred in close connection with the Church and its progress, leaving it for some historiographer in the year 2000 A. D., or thereabouts, to tell of what shall surely ere then have been securely and grandly built upon the foundations heretofore and now laid.

It was soon evident that a new hand was at the helm, inspiring clergy and laity alike with freshened confidence, and stirring them to increased energy in behalf of the onward going of the Church in the Diocese.

One of the first results of this was a conveyance to the corporation of the Diocese of a lot and two-story brick building on it, the latter thoroughly renovated, equipped and furnished for use as headquarters for the Bishop and Diocese, and to be known as the Diocesan House. This was the generous gift of Mr. George W. Gibbs. It was situated just east of Grace Church, at 731 California street, San Francisco.

The office of the Bishop, the Secretary of the Convention, the Standing Committee, the Board of Missions, the Corporation of the Diocese, and the Pacific Churchman were soon comfortably established there, and there were rooms on the first floor available for meetings of committees and various associations and organizations of the Church and Church people. The San Francisco Clericus, which afterwards became a notable feature in the clerical life of the city and vicinity, also had its monthly gatherings there.

In the Fall the Assistant Bishop spent six weeks in Southern California, making a thorough visitation of the parishes and missions in that region, from Santa Barbara to San Diego, and attended a meeting of the Southern Convocation.

During the remainder of the year Bishop Nichols was very busily occupied in going over the whole northern and central portion of the Diocese, reaching, it would appear, every parish, mission and even quasi Church institution therein, and visiting besides, numerous others of a purely civic or secular character. In addition there was the usual great and increasing amount of routine and office work to attend to.

The period of ten months covered by these activities, from the Bishop's arrival in the Diocese to the meeting of the Convention to which the report was made, gives a record of 142

different points visited, 1051 persons confirmed (including several classes by Bishop Wingfield, at his request, during a brief illness which confined him to his home) and two persons on whom Bishop Kip laid his hands at his house, in private; there were four ordinations to the Diaconate and one to the Priesthood; two corner stones were laid, and six churches and chapels consecrated; also one newly built chancel and one cemetery; five special services of benediction were held, and one rector instituted. Thirty lay readers were also licensed.

The first Convention at which the Assistant Bishop presided was naturally an interesting one, being held, as it was, in Los Angeles, which in itself gave the assemblage, too, a personnel varied from its predecessors by the fuller attendance of southern members and the somewhat lessened presence of the clergy and laity of San Francisco and vicinity. Still the latter came in goodly numbers in spite of the distance and expense, considerations which had in the past seriously affected the South. Besides there were matters of importance to be initiated and others to be carried on to completion. The report of the Board of Missions through its secretary, the Rev. Mr. Emery, showed unusual activity in the diocesan missionary field during the year, 13 new missions having been organized, besides two old missions awakened to new life; while a remarkable financial showing was made by the missions themselves for the year, the receipts from pledges and offerings having been $13,279.09, and from donations to the missions, $14,652.68. This appears to have been largely attributable to the great activity of the General Missionary, the Rev. John A. Emery. The year following a still more favorable report was made; and so again in subsequent years. This must in all fairness, in comparison with some previous years, be in part accounted for through the more thorough and business-like recording of the Secretary of the Board, and his aptness in marshaling figures in support of the matter in hand.

Death of Bishop and Mrs. Kip

The venerable Bishop of California had been steadily though slowly failing in strength for several years. During this time every possible ministry of comfort had been given him by the devoted wife of his young manhood, and other members of his family, in his own comfortable home, surrounded by the familiar portraits and other objects which adorned its walls and shelves, and had always lent such a charm to friends and more casual

visitors who had been privileged to see them there; while from the Church people and the general community without there were many tried and devoted friends who readily brought to him such other ministrations of cheer and comfort as were within their power to bring. But to the combined pastoral and filial ministry of the Assistant Bishop, whom from the first he had welcomed to his side with a peculiar satisfaction, was given the closest, most sacred and latest privilege of spiritual consolation.

It was in such an atmosphere, amid such surroundings that the first Bishop of California quietly fell asleep in the early morning of April 7, 1893.

The burial service was held in Grace Church, San Francisco, on April 10, Bishop Nichols being assisted by Bishop Wingfield of Northern California. His last earthly resting place is in Iona Churchyard, of the Cypress Lawn Cemetery, the spot being marked by a lofty Ionic cross of granite. The memorial sermon was preached by Bishop Nichols, at the opening of the next Convention of the Diocese, on the thirtieth of May, and was published in the journal of that Convention.

A further tribute to the memory and character of Bishop Kip will not be attempted here. That would be a far more fitting and congenial task for a writer of his biography than of a history of the Diocese of which he was the Bishop. Much has been written in these pages, as necessarily belonging there, of Bishop Kip's relation to the Diocese and its development and of the personal esteem in which he was held by the Church and in the community of which he was a fellow citizen of no little influence for good. This had best stand as the tribute due here.

The death of Mrs. Kip occurred on the 7th of September following that of her husband, the Bishop. She was buried beneath the cross which marked the resting place of Bishop Kip, in Iona Churchyard.

The following tribute to the memory of Mrs. Kip, from a private letter is here inserted by permission of its writer (Mrs. George H. Kellogg):

"Among those who had a place in the early history of the Diocese was the wife of the first Bishop of California.

"A bond of love and family connection gave me the privilege of being a frequent visitor to the Rincon Hill home, where I saw how true a helpmeet Mrs. Kip was to the Bishop and how worthy an example to the Diocese.

"Her adherence to principle, yet gentleness of manner, was remarkable, as well as her simplicity of dress. To check by example the lavish display and extravagance of the times, she organized a plain dress society among the prominent Churchwomen of San Francisco. Inconspicuous garments in church were advised that no person might be kept from God's House by contrast in clothing.

"The Bishop invariably advised his clergy to marry, for well he knew how helpful in Church work was the tact and self-sacrifice of a Christian woman. Not only in the early days, when the peculiarly mixed population of the Diocese presented problems requiring tactful treatment, was Mrs. Kip's influence felt; but when the Bishop's sight failed she was truly his right hand.

"A beautiful custom they had, of returning calls together. The bond thus established between Church families and their chief pastor and his wife is now a precious memory.

Mrs. Kip frequently accompanied the Bishop in his visitations over the great Diocese. Surrounded in youth by the luxuries of an Eastern home, the roughness of some of her experiences might have daunted a more selfish and less courageous woman; but this devoted wife considered the Bishop's work paramount to personal comfort.

"I saw her carried ashore on the back of a stalwart Swede who plunged into the boiling surf from a steamer anchored in the stream off the then wharfless Santa Barbara. Again, in the open roadstead of Crescent City she uncomplainingly took her place in a chair, was lashed in and lowered, by means of block and tackle, into a surf boat uncertainly rocking to and fro, many yards from shore.

"Other instances of devotion could be mentioned but enough has been said to show that Mrs. Kip's life bore its testimony of love and labor for the Church and its pioneer days in California.

"FAY CHASE KELLOGG."

Division vs. an Assistant Bishop

In his first convention address, the assistant bishop had made an allusion to the need ere long of a fuller episcopal supervision of the territory than included in the Diocese; and in the next convention, that of 1892, he expressed the conviction that steps

for a division of the Diocese "should be shaped towards strong and united action" in the matter with a view to the General Convention of 1895. In 1893, he again expressed the same conviction.

At the same time, however, he made formal request for an assistant bishop, on the ground of extent of territory, not in lieu of the former recommendation, but as a means of speedier relief.

This request of the Bishop was accompanied by a singularly able presentation both of the grounds for speedier relief spoken of, and of the difficulties that might appear in providing for it in the manner proposed. (Convention Address, Journal of 1893.)

Whether designed or not there is little doubt but that the suggestion of an assistant bishop had the effect of crystalizing more rapidly the sentiment in favor of a division of the Diocese. For in truth no plan for an assistant bishop at that time was consonant with the mind of the Church either north or south of the proposed division line. Here largely because of the dreaded increase of expense involved; there, not only by reason of aspirations for a diocese of their own, and fear that this might be delayed by such action, but also from the not unnatural feeling that they of the new diocese would wish by and of themselves to choose their own bishop instead of being fore-ordained to accept as their diocesan such assistant bishop as might have been selected by a convention in which they should have had a minor voice.

However, this brought before the Convention again, somewhat unexpectedly, the double subject for discussion, Division vs. an Assistant Bishop.

Majority and minority reports from a large and representative committee were presented the next day, the former arguing against the plan for an assistant bishop, but fully recognizing the need for additional episcopal supervision, and suggesting several other means for temporary relief till the General Convention of 1895 might bring about the proposed division. The minority report simply endorsed the Bishop's plan without attempting any extended argument, and a motion for its adoption brought the whole double subject before the Convention for discussion. This was by no means as sharply contested as practically the same proposition in 1889, and on the question coming to a vote it was declared by the Chair not carried by reason of non-concurrence of orders.

The result finally was to leave the whole matter open with a view to the generally accepted proposition to prepare for a division of the Diocese in 1895, and looking to such action a large committee was appointed equally representing the northern and southern convocations, under the chairmanship of the Bishop, to make preparations for it.

Division Effected—Diocese of Los Angeles Formed

Nothing short of the direct guidance of the Spirit of God will account for the complete coming together and to one mind of all parties interested, and the practically unanimous action of the Convention of 1895, in favor of the second division of the Diocese of California. It was a happy thought that this convention was appointed to be held in Los Angeles. Then the committee on division raised the year before, reported in favor of the proposition without dissent. When it was found that there was still lacking a considerable sum of the provision deemed necessary for the support of the new diocese, of the ten persons who immediately pledged themselves for the deficiency, fully half were of the north.

Of the deputies chosen to go to the General Convention in the fall and whose duty it would be to present the papers in application for the division, half were from either section. And when all was settled so far as was within the compass of the diocesan convention, the whole body rose and sang the Doxology together, and this was followed by special thanksgiving offered by the Bishop.

In October the General Convention by a unanimous vote in both the House of Bishops and the House of Deputies, consent was given to the Division of the Diocese of California and the formation of the Diocese of Los Angeles, and so the final action was taken for the consummation of that important event, and again most happily.

As has been seen the period indicated in the title given this chapter has been somewhat extended, as a matter of convenience, and the more completely to round out the narrative which had been begun of current events of importance. There are only one or two yet to be added, and then this feature of our History of the Diocese of California will be for the most part, concluded.

There are other features of very great importance, some of which had their inception and no small part of their development and have already been mentioned in connection with earlier periods of our diocesan history, which for greater unity and perspicacity of treatment, will be presented as topics in themselves in succeeding chapters of this book.

The death of Mr. George W. Gibbs, which occurred about the middle of November of this year (1895), removed from the Diocese one of such prominence in the work and councils of the Church, as to require some special notice. Mr. Gibbs' name first appears in the diocesan records through his election in the Convention of 1861 as a substitute or alternate lay deputy to serve in a special General Convention, should such be called, although he does not appear at the time to have been a member of the Convention. It next occurs in 1862 among a list of subscribers in San Francisco, of $100, to relieve St. John's parish, Marysville, from the entire loss of its church property through foreclosure of a mortgage. He seems to have been a member of Grace Church, San Francisco, at the time.

This introduces us to Mr. Gibbs' distinguishing characteristic as afterwards developed—that of a constant and large giver to city and diocesan objects in which he became interested. He was one of the first to whom missionaries from the interior went with their subscription papers for help in building churches, sure of $50, or $100. Grace Church, San Francisco, was largely dependent upon his bounty for both building and current expenses. Very soon after Bishop Nichols' arrival in the Diocese, the gift of the Diocesan House property, as already related, was announced. It was he who gave to the Bishop Armitage Orphanage its original site in San Mateo, and the Church Divinity School of the Pacific was a very large recipient of gifts of land and endowments from him.

CHAPTER XIV

A DECADE OF DEVELOPMENT IN ADMINISTRATIVE AGENCIES AND VIGOROUS DIOCESAN GROWTH—CLOSING WITH EARTHQUAKE AND FIRE

1895-1906

AS a skilled and practical landscape gardener cuts from the side of some beautiful tree a large branch luxuriant with foliage and the promise of fruitage for coming harvests, against the tearful protests of members of the onlooking family who cry out that the finest feature of their favorite tree is to be lost to them, and refuse to be comforted by the workman's assurance that both the symmetry and the productiveness of the tree will in the end be increased by the present dismemberment, so it was when Southern California was severed from the old diocese. There were outcries as against an unwise weakening of the main body, evoked by the spirit of selfishness and by sentiment mingled with want of an intelligent faith looking to the future welfare of the Church.

One wonders now, how even a few could have been so short-sighted!

The setting off of Los Angeles, in 1895, left in the old diocese, 80 clergy, 52 parishes and missions, and 8403 communicants. There were at the end of the decade in 1906, 90 clergy, 75 parishes and missions, and 10,685 communicants. Meanwhile the new Los Angeles Diocese, beginning with 44 clergy, 14 parishes, 26 organized missions and 3020 communicants, had grown to an enumeration of 62 clergy, 66 parishes and missions, and 6572 communicants.

Let us now proceed to a further mention or record of administrative features in diocesan development, the beginnings of some of which have heretofore been mentioned but which grew into more nearly complete form during the decade following the second division of the Diocese, especially its Financial System, fully described in Chapter XII; especially also the Archdeaconry and the House of Churchwomen. These last two topics, however, will be given a chapter each by itself, XV and XVI.

The several trust funds of the undivided diocese were readily and satisfactorily apportioned between the old and new jurisdictions.

The Convention of 1897 took in hand in a very business-like way the adjustment of the canons to the more compact form of the Diocese and to the other changes of relation and conditions by the separation of Los Angeles; as also it brought about a better adaptation of the diocesan mechanism to what seemed generally apprehended as an opportunity and a call—the immediate fruits of the division—for more vigorous effort and larger growth than had before been undertaken.

Now it was that the missionary system of the Diocese was more thoroughly overhauled than for many years, and a real and effective alignment of parish and mission territorial boundaries was for the first time established.

The Convocations, moreover, were put on a sounder footing, and given more practical efficiency than ever before; while missionary work in itself was exalted more than ever as the great and essential purpose of the Church of Christ on earth.

The weak point in the Church in California had always been its want of an intelligent, conscientious, virile grasp upon the missionary character of Christianity itself, the RELIGION of which the Church is the visible earthly expression and body. Canonical enactments and resolutions of convention there had been in abundance, early and late; of societies, and the machinery of organization there had been a-plenty; nor had there been lack of exhortation, while even confession of sloth and guilt had not been unknown; and had there not been regular quarterly and other collections for Missions—ordered if not observed? All these efforts had been made to keep alive and in proper form, at least, the inherited instinct of obedience to the Lord's original commission to the apostles and disciples; but in making them the Church in California seemed something like the traditional boy who whistled to keep his courage up while going through the woods.

City Missions

From the first, however, in San Francisco, our Church has very creditably sustained ministrations in the City and County Alms House and Hospital, and to some extent in the jails, far beyond those of any other religious body; especially during the last quarter contury have these been systematically maintained.

At the old Alms House, later and now known as the Relief Home, a large chapel was built by the city, about 1894, in accordance with plans suggested by our Church chaplain there, to be used jointly for our services and those of the Roman Catholics. Archbishop Riordan personally and through one of his priests, readily agreed to our Church chaplain's suggestions regarding the arrangements for sanctuary and altar, and cooperated in carrying them out and in providing the money to pay for these and for seating the chapel with chairs. And then the joint use was arranged with equal harmony. This has continued without break or even a jar to the present time. Though the exclusive use of the chapel by these two historic Christian bodies was not, of course, formally recognized by the city authorities, no one has ever interfered with it or complained of it.

While regular services have been kept up in the chapel, with celebrations of the Holy Communion, the chief ministrations have ever been those in the wards and at the bedsides of the inmates, through visits there and the personal touch.

From 1893 to 1910, in nearly annual visits by Bishop Nichols, 132 old men and women were confirmed at that institution.

The present most faithful chaplain there (since 1910, when he succeeded the Rev. D. O. Kelley), and also for the City and County Hospital, is the Rev. W. M. Bours. The work at the latter institution is, if possible, the more important, and certainly the greater tax upon the chaplain's time and strength.

Cathedral Mission of the Good Samaritan

Without question it is one single agency that is chiefly responsible for bringing both men and women into the "class" that fills not only our public charities just mentioned, but also our slums which are so largely the occasions for the Church work represented by missions like the Good Samaritan.

Long experience and careful study taught the writer reluctantly to recognize the fact that in nine cases out of ten at the Alms House (Relief Home), and in about four cases out of five in the City and County Hospital, whisky is the direct or indirect cause compelling the inmates and patients of these institutions to seek shelter and treatment in them. Workers in the field where the Mission of the Good Samaritan was established will

admit this same diagnosis to be applicable in the slums also. Such being the undeniable fact, it should not take long to determine where to begin in order effectively to remedy this evil, this almost desperate malady responsible for so much suffering and misery.

The Mission of the Good Samaritan had its beginning in the creation of an auxiliary board to have charge of city missionary work in San Francisco, and in the lease for a year of the ground floor of 249-251 Second street for the establishment of a chapel, a reading room, and a point from which relief could be dispensed. This was in 1894.

The Rev. Wm. I. Kip, Ter., was placed in charge soon afterwards, and the mission rapidly developed into a most interesting and promising work of a strictly missionary character; a Sunday School of over 200 children was gathered; morning and evening services were maintained, with a vested choir of boys and men drawn largely from the immediate neighborhood; mother's meetings and other similar agencies were undertaken. The most notable feature of all, however, was the manner in which Mr. Kip himself gave to the work his own personal, self-sacrificing devotion. In this he had the co-operation of a number of faithful associates and assistants, and a fine support from individual Churchmen and Churchwomen from "up town", besides that given him by the diocesan missionary authorities. The mission congregation itself, on the other hand, provided an unexpectedly large proportion of the revenue required for its support.

The next step was the lease of a lot on Second street, nearly opposite that in which the mission had been begun, and the erection upon it of a commodious and well-appointed mission house and chapel, at a cost of $8000.

This was noteworthy, but far more significent was the transfer of the whole thing—the mission and its management—to the Bishop and Standing Committee of the Diocese, as reported to the Convention of 1897, in accordance with the recommendation of Bishop Nichols as a "Cathedral Forecast" in his address to the Convention of the year before; and with the action of that Convention providing that the Bishop and Standing Committee might take such steps from time to time as should seem to them wise and expedient, looking to a cathedral organization. It was an "approach to the cathedral idea from the side of its missionary agencies", to follow the Bishop's "forecast". Thenceforth the Second street work was entitled and known as "The Cathe-

dral Mission of the Good Samaritan", or simply the "Cathedral Mission".

The significance of the change lay largely in accustoming people of the Diocese to the term and thought of a cathedral in their midst, and in associating it from the start rather with thorough-going missionary work than with magnificence of architecture and services to be seen of men.

Mr. Kip afterwards came to be known as Canon Kip of the Cathedral Mission.

As yet there was no cathedral, nor even the organization of one on paper. The matter had not gone farther than this wise anticipation and "forecast" of a time when the cathedral idea might be realized. There was to be no haste in this. It was only a part, says the Bishop, in "a high ambition to do all we can to advance the true interests of the Kingdom of Jesus Christ, with safeguards against surplusage of any sort. The very conditions of our work here, for the most part, keep it simple and direct. Any thing merely fanciful or superfluous sooner or later passes for just what it is. Anything that cannot stand the test of permanent worth in establishing souls in the gospel of Jesus Christ were better not attempted or mooted."

"The world itself is wearying of ill-advised experiments in religion. But with due consideration for all this I am convinced that our Church in its best and most vigorous work has a place for the cathedral, and my revered predecessor long ago spoke of it in his addresses to convention. This is not to say that here and now we should begin to make it an urgent project. It is not even to say that the present episcopate can realize it. Indeed, there is special need of going slowly. We have no desire for short and easy roads to it. Cathedral organization should interpret the best interplay of clerical and lay functions in our American Church life and find right adjustment to diocese and to noble worship and work for Christ's poor and Christ's rich. Cathedral building should be typical of the best architectural genius and of the consecration of outpoured riches for its cost. All this takes time." . . . "There may be approaches to the cathedral idea, especially from the side of its missionary agencies."

The quotations are from Bishop Nichols' "Cathedral Forecast", in his convention address of 1896.*

*See Chap. XIX for further quotations from this notable address; and Appendix "E" for this portion of the address in full.

Meanwhile the Cathedral Mission had become a fact, incorporated in the canonical missionary system of the Diocese. If not a cathedral it was at least "cathedral like".

As missionary work in the district where it was placed, the Cathedral Mission had become a great success—and it so continued in after years, and in spite of the greatly lamented death of Canon Kip on October 1, 1902; taken away in the midst of great usefulness; a beautiful character; a true servant and priest of God; a man of ability and fine scholarship.

A further account of the development of the cathedral idea and its practical realization in this Diocese will be deferred to one of the last chapters, where it will be found properly to belong, rather than among the events of the decade now being considered.

The Financial System of the Diocese had its highest and final development in this decade, through Mr. W. A. M. Van Bokkelen, Treasurer of the Corporation and of the Diocese, as has been described in Chapter XII.

Convention Week

In his convention address of 1898 the Bishop spoke again of his hope for a widening in the purposes and uses of Convention Week, to interpret to better advantage the various interests and opportunities increasingly coming within the purview of the Church. The deliberations during the three days of the annual sessions of the Convention in California have usually been more real deliberations than in many if not the most of the diocesan conventions of the Church. This should seem not a little singular, too, considering the rush and haste usually associated with the habits of Californians. The conventions of the great diocese of New York community get through their work in one day—at the most two.

The California plan certainly has its advantages. It assures a more thorough consideration of measures proposed, and of the carefully prepared reports of the various committees, which have, until very recently, at least, been read on the floor of the convention. Discussions have been given free scope.

After the division in 1895, and the settling down to a more compact diocesan shape, with the canons well furbished and parked, and plans for advanced and steady work carefully made, it seemed that an opportunity had come for what the Bishop had at heart.

It was a wise and statesman-like vision for the Church's entrance upon the broader range of interests opening to her ever more and more, of late, in the social and public affairs of the general community. Christian responsibility is happily now required, in civic and political matters, to do without the timidity which had so long veiled it. The social service movement in the Church so widely and rapidly developed all over the country, is good evidence of this emergence from over modesty.

The Bishop's proposal met with general favor among the more progressive members of the convention. It was arranged to have a meeting on the Monday afternoon of Convention Week with a carefully prepared program, and speakers selected from experts, for a study of social questions. At the first of these meetings, Professors Rugh and Dressler of the University of California were the leading speakers, the subject being Moral Training in the Public Schools.

In 1911 the topic was "Our Treatment of Delinquent Children," with Judge Murasky of the Juvenile Court; Dr. James I. Watkins, formerly City Physician; Mr. W. A. Gates, Secretary of the State Board of Charities; Chaplain Lloyd, of San Quentin Prison, and others, as speakers.

These meetings were held in a large and convenient room at the St. Francis Hotel, and were well attended by the thoughtful, public-spirited men and women of the general community. The only connection of the Convention with them was through a committee appointed each year to arrange for them. Since the years mentioned these meetings have been discontinued.

It is required only that active, intelligent committees make plans early enough for publishing widely and well in advance, the time, the place, the subject, and the names of prominent speakers, for these Monday meetings, to make them not only useful in helping to educate the community in matters of public interest, but also in giving to the Church a surer social leadership.

On the other hand the annual labors of such agencies of Church work as the Brotherhood of St. Andrew, the Daughters of the King, and later the Social Service and the Sunday School Commissions, have come to be presented more systematically to convention than formerly, with evidence of increased interest in them; while even the reports of the Board of Missions, the Archdeacon, and the Deans of Convocation have ceased to be merely perfunctory.

Convention Week has in this way been given a fullness of purpose and practical value not before known—and at the same time the traditional three days for the routine and forensic work of the Convention itself have sufficiently held their own.

Mention may well be made here of a great and important saving of time through the plan devised mainly by that veteran canonist, Mr. W. A. M. Van Bokkelen, for conducting the elections, by which the other business proceedings go on almost entirely undisturbed by the balloting, however prolonged this may be.*

From early in Bishop Kip's episcopate down to the present time receptions at the episcopal residence, or occasionally at one of the hotels, on one of the evenings in the week, which Church people generally were invited to attend as well as members of the Convention, have been popular occasions for social greetings of their chief pastor and his family, and among one another—"formal" or "informal" as each guest might choose. More recently, too, clerical dinners have been in vogue, giving opportunity for the clergy of the Diocese to meet and know one another fraternally, and in less serious mood, as befits such occasions. And since the House of Churchwomen has adorned the week with its presence, its members have been prepared for their very serious attention to business by devoting Monday evening to a banquet, sparkling—if hearsay can be trusted—with anecdote and wit.

Corporation Sole

In 1898 Bishop Nichols had himself constituted a Corporation Sole, under the provisions of the Civil Code of the State, and of Canon XIX, of the Diocese of California.

This provides a convenient administrative agency where greater freedom of action is desirable than is practicable in corporate bodies having boards of directors with their officers, their by-laws, and various limitations upon their powers and actions. It is particularly convenient as a temporary depository of title to property, and for the holding and handling of encumbered property, or property to be encumbered, as in the case of a mission which expects to mortgage its building site to obtain means for putting up a Church, a guild house or a parsonage.

*See Appendix "A," page 325, for this canonical provision for Elections in Convention, which has since been made a model for similar enactments in other dioceses.

A popular objection to this form of corporation, for dealing in trust properties, can be provided against by a careful observance of the principle of publicity, and especially by having a secretary or other staff officer charged with the keeping of records of transactions, and reporting them regularly to those rightly interested. This is now provided for in California in the Archdeacon as adjutant to the Bishop.

Church Divinity School

The Church Divinity School of the Pacific should have a prominent place among the developments during this decade—an institution *in* if not *of* the Diocese of California.

Several circumstances may well have suggested to Bishop Nichols the courageous and far sighted step that he took when he started a Divinity School here in 1893. Every consideration of wise Church policy for both present and future pointed to the need of a center for thorough theological training on the Pacific Coast. In the Eastman Fund, too, there had for some time existed a goodly provision for aiding in the education of young men for the Holy Ministry in the Diocese.

GIBBS MEMORIAL BUILDING OF THE CHURCH DIVINITY SCHOOL OF THE PACIFIC

Candidates helped by this fund were being sent to some institution at the East, where their training and their associations were likely to lead them into choosing some Eastern field for their ministry, rather than California; while if young men of California birth and education could be kept within the Pacific Coast environment for their theological course they would be more apt to retain not alone their home feeling, but the peculiar adaptation to the manner of life and thought characteristic of Californians, and so to add to their usefulness here.

That this was a wise and valid argument is shown in the fact that at the present time, twenty-nine, or nearly one-third of those on the clergy list of this Diocese are graduates of the Divinity School of the Pacific, including many of the most faithful and successful workers in all the various fields of labor.

The Bishop's desire and plan were no sooner known than offers of substantial assistance came to him. One of the first of these was the gift by Mr. Geo. W. Gibbs of some four acres of land in the suburbs of San Mateo, followed by means from Mr. Gibbs and from various other sources for the erection of buildings and for the endowment of a professorshsip, including a gift of twenty thousand dollars from the late Mr. J. Pierpont Morgan.

The first service held in the provisional chapel of the School at its first opening, was on St. Luke's Day, 1893.

A few years later, the Eighth Missionary Department just come into existence by action of the General Convention, approved this school as the Eighth Department Divinity School, the bishops of the several dioceses and districts being officially associated with it.

One of the results following the great earthquake of 1906, which wrecked several of the school buildings in San Mateo, and provided a site for it in the See City, was the removal of the school to San Francisco in 1912, where Mrs. G. W. Gibbs had provided for the erection of a fine stone and reinforced concrete building on a portion of the Cathedral grounds.

And so it is that in twenty years this School of the Prophets has secured a substantial habitation; numbers all the dioceses and missionary districts of the Pacific Coast as its constituency; counts sixty-five alumni of growing influence, some of whom occupy posts of no little responsibility even in the foreign fields of China and Japan; has a faculty of eight professors and lecturers with the Bishop of California as its Dean; and looks forward to a future bright with the promise of abundant growth and usefulness.

Church Burying Grounds

In 1893, the corporation of the Diocese entered into an agreement with the Cypress Lawn Cemetery Association by which Section D of the grounds of the cemetery was set apart for the burial of Church people for whom permits should be obtained from the Bishop, or others authorized to grant them; and in June following, this Churchyard was consecrated by the Bishop of the Diocese, as the "Iona Churchyard".

Liberal arrangements were also made for the interment of the clergy and members of their families, and for the burial of lay communicants where there is need of such assistance.

With the exception of St. James' Church Cemetery, Fresno, this is the only burying ground in the original Diocese so set apart and consecrated as "holy ground", save only a few private family lots. St. James' Church Cemetery, Fresno, containing five acres, was consecrated by Bishop Nichols on January 26, 1891, but of course is now included within the District of San Joaquin.

The Jubilee Year

In his convention address of 1898, and again in that of 1899, Bishop Nichols reminded the Diocese of the coming anniversaries of the founding of the first parish, and of the first convention of the Diocese, suggesting a suitable observance of both.

"A half century of God's mercies there will be to count. It is none too soon for us now to realize that the real count must be taken more of the Christ-likeness of work and membership than of statistics. That is the count the communities about us will invariably take. They will know us by our fruits."

The Bishop had also suggested a general campaign of debt-paying, especially by the older parishes. This resulted in some notable achievements in that line; especially in the case of St. John's Church, Stockton, and St. Paul's and the Church of the Advent, Oakland. Other parishes and missions also made considerable reductions in their indebtedness.

A parade of figures to show the growth of the Church here in the half century would be without any worthy significance. Of course it had grown, just as the population of the State had grown. Whether the growth of the Church had more than held its own in comparison with that of the State would be a question

more worthy of consideration and of anxious thought. Could it be shown that to any notable extent the Church had more than retained the allegiance and faithfulness to their Christian vows of those who had come here as Churchmen; and besides had made large accessions from the vast numbers who were here, surrounding her on on all sides, as virtually heathen men and women—somewhat as our missionaries to foreign heathen lands are called upon to make converts—there might be some grounds for boasting as well as for thanksgiving. As it is, the occasional statistics showing the "state of the Church", will be sufficient for the historical purpose for which these pages are being written. See further, Appendix F.

The Jubilee itself—the fiftieth anniversary of the founding of Trinity parish, San Francisco, was fittingly observed in the parish Church by a very large congregation in attendance upon Morning Prayer and Holy Communion, with Bishop Nichols and a number of the clergy present and officiating. In place of a sermon, Mr. C. V. S. Gibbs, one of the founders of the parish, read an interesting historical address, giving an account, with personal recollections, of the event being celebrated.

A bronze tablet had been set up on one of the pillars of the Church, on which were inscribed the names of the forty founders of the parish, and a portion of the declaration to which they had subscribed, as follows:

> "We recognize the obligation to evince as individuals and as a people, our gratitude to Almighty God for all His mercies, by imparting our spiritual things to a country that is affording us in such abundance its worldly things; and grave and weighty considerations seem to render any delay in the establishment of the Church among us highly unwise and detrimental."

It was indeed worthy of remembrance that under the conditions existing in San Francisco at that time there were found forty men ready to undertake the organization and support of a parish of the Church and to put their names to such a statement.

The General Convention of 1901

The meeting of this great council of the American Church in San Francisco was an unique and uncommonly stimulating incident in the History of the Diocese.

An invitation extended by the Convention of 1898 to the General Convention which met in Washington, D. C., was accepted by that body, with some hesitation, not to say opposition. The idea of carrying the Convention away off across the Western plains and two great mountain ranges to the Pacific Coast was at first too daring to be calmly entertained; but when many of the leading spirits in both the House of Bishops and the House of Deputies were found strongly to favor it, the invitation was accepted. That, however, did not satisfy everyone, and persistent efforts were made afterwards to have the place of meeting changed.

It was insisted that the distance was so great that but few would go; that many of the older bishops and other deputies, clerical and lay, could not undertake so long and hard a journey; that the attendance in San Francisco would be sectional and predominantly "Western"; also that the lack of interest, and "belief" in "foreign missions", especially to the Chinese, out there, would chill the rising enthusiasm for missions; finally it was whispered about that San Francisco people themselves were repenting of their bargain, as they began to realize what it would demand of them in the way of expense; and at last, to cap the climax, that the bubonic plague was really rampant in our See City in spite of all efforts to suppress the fact!

It took great watchfulness on the part of the Bishop and others here, aided by friends in New York and elsewhere, to meet these various phases of opposition as they sprang up one after another.

One inspiring sentiment, in the minds of friends of the plan, was in the thought of having the first General Convention of the Church in the Twentieth Century held on the Pacific Coast!

Now for the result. The attendance, in both Houses, proved to be the largest ever known, nearly every one of the old Bishops themselves putting in an appearance at roll call, and with rather more than wonted regularity at the daily sessions. California hospitality was acknowledged to have set a new mark for systematic arrangements and ampleness, and the missionary public meeting—8000 people in the Mechanics' Pavilion—was the largest ever known anywhere in connection with the sessions of the General Convention!

When Bishop Potter arose to speak, he began by saying, as he looked over the vast assemblage, that the only thing the Bishop of California had forgotten to provide was a megaphone!

As to missionary action in the Convention itself, few preceding this of 1901 accomplished more. Six new missionary districts were established: Porto Rico, Cuba, Salina (in Kansas), Honolulu, the Philippines, and Hankow—together girdling the earth—and missionary bishops were provided for them. Two of these, at least, were in foreign lands, one of them in China. And this in the atmosphere of California! Two other bishops were elected for the home field—Olympia and North Dakota.

It must be acknowledged, however, that the missionary meetings during the session, other than that in the Pavilion, were not well attended by our own Church people—nor by the members of the Convention itself. And it is gratifying to know that since 1901 the interest and enthusiasm in behalf of missions, at the sessions of the General Convention, have greatly increased.

Furthermore, at this very Convention, our own Diocesan Board of Missions, through Mr. Van Bokkelen (one of its members, and a lay deputy), after expressing grateful recognition of the missionary aid granted to California for many years by the General Board, and declaring its desire to commemorate in some measure the first meeting of the General Convention in the New Century, and on the Pacific Coast, asked the privilege of relieving the General Board from making any further appropriations to the Diocese of California for work among its white population.

This request was at once graciously acceded to. A small grant for our Japanese mission was continued.

How evil then appears to have been the influence of California climate upon the missionary spirit!

As to important measures adopted or initiated by the session of 1901, we may mention the following: The establishment of the general apportionment to the dioceses and parishes of the amount annually required for missionary work; the provision of permissive marginal readings in the Lessons of Morning and Evening Prayer; the provision for district (department) secretaries; the amendment of the canon of deaconesses; and the publication of a new Digest of the Constitution and Canons of the General Church.

A minor detail of the Convention gathering, in which some have seen a forecasting of the great purpose to which the present Cathedral Block on California Street has since been dedicated, was the occupancy of the two Crocker Mansions, on

the invitation of their owners, by the Bishop of New York—Dr. H. C. Potter—and Mr. J. Pierpont Morgan and his party of deputies and others from that diocese.*

Closing of the Decade with Earthquake and Fire

Neither logical nor chronological order has been at all closely followed in the contents of this Chapter. We come now to the closing years of the Decade which, however loosely, we have been describing. These were important years in the growth and development of the Diocese. Various changes, some of them almost radical, were made in the canons, one being the provision for the House of Church Women, and another, the constitution of the Archdeaconry.

In the country regions took place a more numerous, substantial and permanent planting and building up of missions, with their Churches and parsonages, than is to be credited to any other single decade in the history of the Diocese. Especially interesting are those throughout the Valley of the Salinas, and among the hills on either side, a mission field unique in itself, worked almost entirely by the Cathedral Staff for Missions, where the Rev. Edward McGowan fairly won his spurs in faithful perseverance—a region of long distances and likely to remain always missionary ground.

Lay readers, too, deserve here a special meed of praise, no less hearty than the honor accorded to them in the official reports to be found in the Convention journals: Divinity students going out weekly from San Mateo on their long testing trips; and business men regularly and gladly devoting a hard-earned Sunday to ministry in helping to build up new missions or provide services where otherwise older Churches might be without them because of the want of available clergy.

The city parishes, also, one after another, either built anew, or enlarged or embellished such Churches as they had, for more efficient and fitting use.

The Cathedral Mission of the Good Samaritan, and the Day Nursery, St. Dorothy's Rest, and the Tennant Memorial

*Mr. Morgan, as a member of the General Convention, was one of the most regular in attendance, most attentive and intelligent, and most useful; rarely speaking, but valuable in committees to which he was assigned. He was a lay deputy from the Diocese of New York for many years; and during its three weeks' sessions, wherever held, it was known that he never allowed any of his great business affairs, or of his business associates, to intrude upon him.

Hall, are some of the institutions which date their initiation or principal development from this period.

Financially may be reckoned several invested funds, renewed interest in others, and the present system for handling them, elsewhere described; while the offerings for missionary purposes during the last year of the decade (1905), were the largest in the history of the Diocese.

And so it was that never before had the Diocese seemed so well equipped as in the beginning of 1906 for carrying on the work of the Church within its borders. It was as though strength were gathered, rather, for the great ordeal, that extraordinary trial of her faith and patience, which was about to come upon the Church, in the early morning of the ever memorable 18th of April.

It does not belong to a history such as this to describe in detail the great earthquake of that date, nor the far more destructive conflagration which immediately followed it. These have all been fully written up in books which are readily available to all who would acquaint themselves with the fearful phenomena and burning heat of those days. Many of us have them all sufficiently stamped upon our living memories.

Yet there are some incidents connected with those critical hours and days which may well be recalled before attempting any description of the lasting effects left upon the fabric and history of the Church.

The Mechanic's Pavilion, near the City Hall, had been hastily turned into a vast receiving hospital whither were being brought broken-limbed, burnt, distressful, and dying men and women, out of the wake of the earthquake and the van of the fire, in every sort of commandeered conveyance, from automobiles to drays; and here these victims were laid close together on the spacious floor, with such scant covering as could be gathered. There were to be seen, ministering as best they could and as each case seemed to require, scores of physicians and trained nurses who had hurried to the scene; and also the Bishop of the Diocese with several of his clergy—doubtless, too, others of the priests and Protestant pastors of the city. Outside was a mass of thousands of anxious people looking for possible friends and relatives; people to whom the exigencies of the time made it necessary for the police to deny admission, yet submitting without complaint to the restriction.

Within all was order, busy hands and careful treading of feet, around and over the close-laid prostrate forms—low spoken words of sympathy, prayer, or cheer—but scarce a groan or a moan was to be heard. Dr. James W. Ward, President of the Board of Health, was in charge, and wonderfully well did he and his staff direct it all.

At noon word was brought in that the flames were crossing Market street, and threatening the big wooden building. The order was given, and passed around so quietly that whence it came and how delivered could not be discovered, yet of unquestioned authenticity, that all patients were to be immediately transferred to hospitals and other refuges. Each knew what it meant and acted accordingly. Within twenty minutes—though it seems incredible—the last of the thousand or more, crushed, dying and dead, were taken out through the various exits available, and the place was vacated as completely as it had been occupied a short half hour before. Afterwards the story was heard, and even seen in print, that scores of helpless humanity were left to be burned in the flames that soon destroyed the building!

Another fact, could it be told in a few words, was a remarkable spirit of optimism which seemed to possess nearly everyone during the first days of that outer desolation, a spirit so pronounced that some say it has never ceased. Passing through the streets west of Van Ness avenue, or perchance in a "bread line" as friends and acquaintances met for their first greeting, it was not with words of condolence, but rather of congratulation rising to smiling lips!

Whether or not this was a true prophecy of what was to be the spirit of San Francisco, may be left to the on-looker during the next few years to tell.

To return to more legitimate Church history. The destruction of Church property was obviously great. Of our parish Churches, the new St. Luke's was utterly destroyed by the earthquake, and St. John's nearly ruined; St. Paul's and the Advent and Grace were badly injured, but not beyond restoration, while Trinity escaped with some displacement of stones in its massive walls, and a few cracks and wrenches of the inner finish. St. Stephen's received only temporary harm. Grace Church was afterwards so completely the victim of flame and heat that its rebuilding was out of the question. St. Peter's, St. John's, the Advent, the Good Samaritan, and the Seaman's Insti-

tute were altogether destroyed, with their furnishings and records, as the flames overtook them.

The brick Gibbs Memorial building of St. Luke's Hospital proved an easy victim to the earthquake, while other injuries to the old wooden structures together with the threatening conflagration made necessary a hurried transfer to temporary shelter at Ingleside. The Maria Kip Orphanage building suffered considerable loss.

At San Mateo the beautiful stone Church of St. Matthew was thrown to the ground, as were also the uncompleted walls of the new buildings being put up as a memorial by the Crocker family for the Bishop Armitage Orphanage; likewise some of the brick work at the Divinity School.

Elsewhere outside of San Francisco damage to our churches was comparatively slight.

The total loss in dollars and cents may be placed at over $500,000. Upon final adjustment insurance amounting to a considerable sum was quite promptly paid; but only for losses caused by fire.

There is no way of computing financial losses to the Church through the crippling of her members and supporters; but by hundreds and thousands they were scattered among the hospitable cities across the Bay, and to other places of refuge—where not a few made their permanent homes.

It will not be out of the way to place on record here something of the part the Church and our Bishop were called upon to play in civic affairs following the great fire. Bishop Nichols was a member of the Citizen's Committee of Fifty appointed by the Mayor in the first great emergency, to which was referred nearly every question of importance arising in the days of confusion and absence of competent civil authority in the municipality. He attended its frequent meetings as often as the pressing demands of the Church upon him permitted.

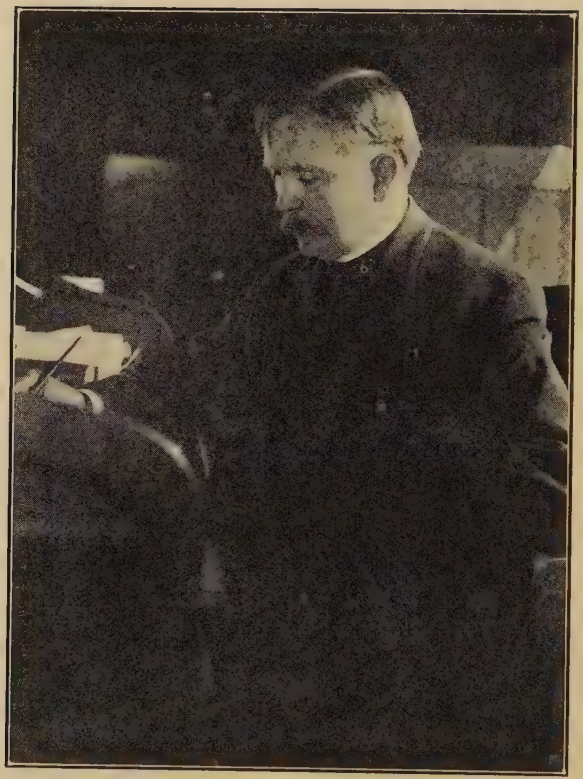
A little later the Bishop was asked to serve also on the very important Committee of Rehabilitation, to receive and administer a part of the vast relief funds sent in from all over the world. On this latter committee, however, he was allowed to have Archdeacon Emery serve as his substitute.

The Rehabilitation Committee was appointed by the San Francisco Red Cross Society and was incorporated and known as the San Francisco Red Cross and Relief Fund Corporation.

Its work was done through five sub-committees, of which the Archdeacon was asked to serve as chairman of that for women and children, and of one known as the Confidential Committee. He was also one of three authorized to sign checks for money placed at the disposal of the Rehabilitation Committee, amounting to about three millions of dollars.

Loss of Diocesan House

One of the most serious of the losses to the Diocese was that of the Diocesan House, on California street, next to Grace Church, which was complete, only broken walls being left. With the building went all its furnishings, and books and records of the Bishop's office, and those of the Standing Committee, the Board of Missions, the Secretary of the Convention, the Pacific Churchman, including files of the paper from its beginning, and also the large, carefully catalogued collection of journals, pamphlets, and other records and papers in the Registrar's office. Of all the diocesan records, only those of the Corporation of the Diocese survived, through being at the residence of the Secretary and being there saved by burial in the ground along with his set of Convention Journals and other books and articles of value.



THE VEN. JOHN A. EMERY
Archdeacon of California

CHAPTER XV

ARCHDEACONRY OF CALIFORNIA

THIS office and position as it exists in the Diocese of California is somewhat unique in the American Church. The title is found in several other dioceses but standing rather for what in the Early Church was represented by rural archdeacons, and later as at present in the Church of England, by rural deans. In California there is but one archdeacon, to serve as "the eye of the bishop", as his representative, his right hand, his adjutant and chief of staff in all matters pertaining to the work and administration of the Diocese which as the diocesan he chooses to assign to him to look after or look into in his behalf.*

The office here as at present established has been reached by a very interesting process of evolution.

Bishop Nichols came to the Diocese in 1890 with a sense of the great extent, the great needs and the great opportunities presented in this field, which had as matter of fact been left fallow in large degree. Its resources on the one hand and the means and plans for their further development on the other had not been even surveyed with an eye to unity in design or organized efficiency in action. Much good work had indeed been done, but rather parochially, and in a hand to mouth fashion, without much broadness of vision or catholicity of purpose.

With such a prospect before him the new Diocesan's first thought was that he must have an able lieutenancy to assist and relieve him in the details of planning and administering the outer fabric and machinery necessary to missionary and constructional work on a broad scale, and in such wise that his own care for the more essentially spiritual side of his office and mission should not be too much interfered with. At first a general missionary, and then convocational missionaries were put into the field; and these did good service in seeking out and pioneering ground unoccupied by the Church in organizing new mis-

*The office of the Archdeacon has not been confined here to missionary work as commonly understood, but includes business and financial matters, as it did in the early Church. See Bingham's Antiquities, Chapter XXI, where it is shown that the archdeacon's province was to assist the bishop "in managing the Church's revenues" and to be the bishop's constant attendant and assistant; one writer quoted calling him "the keeper of the chest," **arcae custodem.** See also Wordsworth's "Ministry of Grace" (1901), p. 162.

sions and reviving those that had been allowed to fall into decay. But as these succeeded the more, so much the more too, there grew up about the Bishop himself and his headquarters a need for staff work of the right sort, or still he would be overwhelmed with correspondence and details of executive and financial work beyond what a mere secretary or clerk, even had he one, could attend to for him.

In his own mind a solution of the problem presented itself in the suggestion of an archdeaconry modeled on or rather adapted from that office as it had been in use in the earlier ages of the Church. But as it had not yet been introduced into American Church usage or nomenclature, people would shy at both the title and the office as unbefitting democratic manners—or from fear of something even more horrible than that!

In his convention address of 1896 Bishop Nichols spoke of the arrangement and readjustment of missionary work in the more compact and better proportioned diocesan field since its reduction in size, in order to administer it to the best advantage, and of his hope that it might be found practicable to provide for an archdeacon.

A committee of the Convention was at the time engaged in recasting the missionary canon, and with some difficulty secured an agreement to recommend an incorporation in their report of a provision for a permissive appointment of an archdeacon by the Bishop subject to confirmation by the Convention of the Diocese.

The Convention (1897) adopted the new missionary canon including this permissive provision for an archdeacon, so hedged about as to make the office innocuous in the anxious minds of those who had opposed it. At any rate it gave the Diocese the office of an archdeacon, *eo nomine*. In subsequent conventions these supposed guards—some of them clogs, rather—were one by one knocked from under the measure, till the final outcome was the present canonical provision for the office as appears in Canon XI.

The essential element is contained in Section 326: "The duties of the archdeacon shall be those of a general missionary, under the direction of the Bishop, and adjutant to the Bishop in the work of the Church in the Diocese." This last clause, including the term "adjutant", which was quite new in Church nomenclature, proved capable of just the scope required for the extension of usefulness in the office as afterwards developed.

Further provisions make him *ex officio* a member of the Board of Missions, without a vote, and of each convocation, and give the Convention power to fix his salary and see to its payment.

The Bishop announced the appointment of the Rev. John A. Emery to be archdeacon of the Diocese, in the Convention of 1898, and the Convention immediately confirmed the nomination, though as matter of fact the appointment had been made and confirmed by the Standing Committee and Board of Missions ten months before.

As general missionary the new archdeacon, who also continued to be the very efficient secretary of the Board of Missions, began at once to give better organization and new life to missionary work in the field.

A "Cathedral Staff for Missions" was one of the first of his devices to be developed into complete and most effective shape, from beginnings which had already been made. The purpose of this was to provide the Church's ministrations regularly at points other than those where resident missionaries and well established and growing missions under the missionary system were normally at work; also at points where either no permanently organized mission had as yet been effected, or an old mission had from some cause fallen into a condition of weakness requiring special care and treatment for a time.

The staff consisted, at the close of the first full year, of fourteen priests, two deacons and twelve lay readers, under the immediate direction of the Archdeacon. These provided services at thirty-six different points, including those visited by the Archdeacon himself, and in most but not all cases giving to each place a weekly Sunday service, with a celebration of the Holy Communion once a month.

The lay readers were nearly all experienced men thirty years of age and upwards. All were assigned to their posts in a roster at the Archdeacon's office month by month in advance where they were to be every Sunday. The majority lived in or near San Francisco. A few of the lay readers lived where their services were held. All wore cassock and cotta.

In this way over 1400 services were held during the year, including 320 celebrations of the Holy Communion; also there were 110 baptisms and 73 candidates prepared and presented for confirmation.

This plan involved a considerable outlay for traveling expenses, but taken all in all proved a very economical as well as effective means for accomplishing the work that was to be done. The Bishop himself kept in close touch with the whole system as its ultimate head.

At all points ministered to by the Staff care was taken to inculcate churchly habits of Christian giving in the various canonical collections, for missions and other diocesan and general objects, and in a regular pledge and envelope system, while the congregation at each point was expected to pay for the local expenses of the services held there. All receipts were regularly reported and in the main actually remitted to the Archdeacon's office.

In this way something like twenty per cent of the expense of the Staff for salaries and traveling was covered by monthly pledges from the people ministered to, the rest coming from appropriations from the treasury of the Board of Missions.

This somewhat detailed description of the Cathedral Staff for Missions and a sample year of its work are given because of the unique, practical and successful character of the scheme.

During the fifteen years of the operation of the Cathedral Staff for Missions, 26 Church buildings have been erected, 2068 baptisms reported and 1132 confirmed, as a result of the ministrations rendered by its members. Also, 11 parsonages have been built, and 8 guild halls and mission houses.

In the year 1913 some radical changes were made by action of the Board of Missions, as follows: The Cathedral Staff for Missions, in the form in which it had acted since 1898, was abolished. In its place, and under the same name, there was formed an "arm of the service" to have charge of all missionary work in the City and County of San Francisco, including certain work among the Chinese in Oakland, under the charge of the Archdeacon as a member of the recently constituted Cathedral Chapter in the organization of Grace Cathedral. All the other missionary work in the Diocese, to be known thereafter simply as the Staff of Missions, was also put under the Archdeacon's charge *as adjutant to the Bishop*. At the same time it was ordered that in place of direct appropriations by the Board to any field, the Board should each quarter vote a lump sum to be sent by the Treasurer to the Archdeacon, leaving the latter to finance all of the work of Church extension in the same general manner as that of the Cathedral Staff for Missions had been carried on.

Much of the significance of these changes lies in the greatly increased importance and attention given to the work of the Church in the City of San Francisco, and in its direct co-ordination with the Cathedral, upon the chapter of which the Archdeacon now has place as an *ex officio* member.

Other duties of the Archdeacon, laid upon him as his adjutant by the Bishop, will be more briefly described, though scarcely less important and onerous. The first of these was to take the rectorship of the Church of the Advent, San Francisco, in 1898, which was at the time worse than bankrupt from attempting to build beyond its means, and other bad management. It seemed a forlorn hope, but it resulted in rescuing the parish from extinction.

The next was to take charge of the finances of St. Luke's Hospital, and two years later, 1906, the entire superintendence of the institution.

After the great fire of 1906 the treasurership of the funds of the Corporation Sole which were temporarily augmented to nearly $400,000 by the great rebuilding fund, and money sent directly to the Bishop for relief and rebuilding purposes as a result of that great calamity, was entrusted to him.

A little later he was appointed a member, to represent the Bishop, on the (incorporated) municipal Rehabilitation Committee which had the handling of a portion of the San Francisco Relief and Red Cross funds amounting to nearly three million dollars, and was chairman of two of its most important subcommittees, as mentioned in Chapter XIV.

The next year (1907), he was made the assistant (and acting) Treasurer of the Corporation of Grace Cathedral, then just being formed, and afterwards of the building fund of the same.

The Mortgage Loan Association

To enable the Bishop to have the means with which land might be secured by him from time to time in order to take advantage of opportunities being presented with a view to present or future needs of the Church, Archdeacon Emery devised and organized "The Mortgage Loan Association."

This was to be a "Lending Corporation". It was organized with a capital of $50,000, which was readily subscribed by those interested in the purpose of the Association, and was to be

paid in ten annual installments. It went into immediate operation, and has already proved of great value. As an instance, it enabled the Bishop to purchase on advantageous terms the land now occupied by the True Sunshine Chinese Mission on Clay street, and the Japanese Mission on Post street, property now worth $27,000. This is the manner of its working: Desirous of buying a certain piece of property, for which the purchase money is not at the time available, the Bishop as Corporation Sole applies to the Lending Association for a loan of the requisite amount. Unless the directors disapprove of the proposed purchase, the money is loaned to the Bishop as corporation sole, upon a mortgage on the property purchased at five per cent interest, deed and mortgage to be recorded at the same time.

This gives the Bishop time to secure the money elsewhere as he can, and pay off the loan with interest.

Thus, too, the stock earns modest returns for the stockholders.

The next thing that came his way was to be treasurer of the Divinity School. These instances of "archidiaconal functions" found for our California archdeacon, while not exhausting the list, will answer for illustration of the usefulness of the office—at least of the right sort of a man in it.

It cannot be claimed that special divine grace is promised to an archdeaconry to make it in itself, or the occupant of the office and bearer of the venerable title, sufficient for all these things. The problem of securing the right man for the place becomes therefore an anxious one if the office in the magnified dimensions now presented in California, is to be perpetuated.

At least these two things must be provided for: Because of the peculiarly close and confidential relation in which the archdeacon stands to the diocesan he must be of the Bishop's own selection, subject to confirmation as our canon provides, and equally within the Bishop's sole power of removal at any time. And then his salary should be amply and permanently secured and attached to the office, yet in such wise as not to give its occupant any prescriptive hold either upon the office, its title or its emoluments against the Bishop's right of choice and removal.

CHAPTER XVI

THE HOUSE OF CHURCHWOMEN

THOSE who were attendants at Conventions of the Diocese as far back as 1875 and afterwards will remember with more or less amusement the regularity with which the then venerable senior warden of St. Peter's parish, San Francisco, Mr. Samuel Graves, moved an amendment to the canons to provide that women as well as men should be entitled to vote at parish meetings, and the equal regularity with which it was not adopted.

In 1894 and 1895 the matter having been again brought up, in the face of no little opposition a canonical amendment was adopted striking out the word "male" from the prescribed qualification of voters at parish and mission elections.

This departure from the old ways was generally welcomed as both just and wise, especially in the mission field, where it soon became a common practice to choose women for clerks and treasurers of missions, in which positions they served with such attention to details and promptness in correspondence as won appreciation at diocesan headquarters.

It was not long before women delegates began to appear in the Convention from inland missions, answering to their names and very quietly taking part in proceedings. At first little attention was attracted to the innovation and no question was raised as to their right to be there—nor even when their numbers were considerably increased. But when one or two large parishes, such as Trinity, San Jose, began to put women on their delegations, the more conservative members of the Convention commenced scrutinizing the canonical questions involved, and marveling whereunto this thing might grow.

A certain incongruity in the presence of ladies there was more and more being felt by many. Besides, the Convention did not seem to offer a field for women's interest and activity commensurate with their increasing readiness to share in the councils and work of the Church, or such as would enlist in it the more intelligent, trained and cultured of the active Churchwomen of the Diocese.

But what was to be done about it?

Men shook their heads and women looked mildly defiant.

The Chancellor of the Diocese, Mr. A. N. Drown, gave it as his opinion, in writing, when appealed to, that the wording of the constitution did not contemplate the eligibility of any but men for membership in the Convention and to clear the matter of any question, an amendment to the Constitution was proposed more directly to that effect.

At this point the Bishop laid before the Convention a plan which was being carefully considered for establishing a separate body in connection with the Convention,to be made up of women entirely; and at the same time an amendment to the Constitution of the Diocese was adopted providing for a realization of that plan as soon as it could be brought about. This was in the Convention of 1904.

A commission of the following eight persons with the Bishop as chairman, was then appointed to provide for carrying out the provisions of this constitutional amendment: Mr. A. N. Drown, Mr. W. A. M. Van Bokkelen, Mr. Vincent Neale, Mr. John A. Wright, Mrs. A. M. Lawver, Mrs. James A. Newlands, Mrs. Thomas Flint, Jr., and Mrs. Charles H. Norris.

This commission gave the subject prompt and careful attention, and in accordance with its instructions formulated its report, together with a draft of a canon which, if adopted, should provide for the object in view.

This was printed and published some months before the meeting of the next Convention.

This report, and a draft of a canon in accordance with its recommendations, coming before the Convention of 1905, was carefully considered, and after being amended at one or two points was adopted with practical unanimity.

See Appendix A, for the canon itself, in full, or in some sections abbreviated. It will be found in full in the Manual of the Diocese, as Canon XXV, consisting of fourteen sections—565 to 579 inclusive.

Thus a somewhat perplexing problem was finally and satisfactorily solved; and not only so, but an entirely new departure was made from, and precedent set in, diocesan organization as known in any branch of the Historic Church, ancient or modern.

Conservative Church people gave the project a very reluctant assent, or at best refrained from final opposition, and even the

most progressive of California Churchmen halted, curious to see how it would work out.

The first assemblage and organization of the House of Churchwomen was to take place in Convention Week, 1906—January 23-26, at Grace Church, San Francisco.

Its membership, as provided in the canon, was to consist of five delegates each from all the parishes and missions in union with the Convention, the same in number as the lay membership of the Convention; and so it was thought that the actual attendance might be about the same, if as large, as had customarily been seen of laity at Convention; that is, anywhere from 60 to 100 answering to roll call at one time or another during the sessions, of whom latterly, about one-fifth were women.

As the time drew near there was some curiosity as to how the new House would show up. There had been little to base even a guess upon, except that it was reported that delegates had been elected from one or another parish or mission.

The first noticeable sign was an unusually large attendance of ladies at the opening service of the Convention, Tuesday morning, January 23. In the course of this service it was announced in behalf of the Bishop, that the House of Churchwomen would assemble for organization in the (basement) Sunday School room of the Church at three o'clock P. M., that day.

When the hour for this primary meeting arrived, and earnest looking women representing the very best element in the community, began to throng into the rather plain, uninviting place of assemblage, and when, after the Bishop had taken the chair and a temporary provision of a secretary and assistant secretary had been made, the calling of the roll of elected delegates showed the presence of 126, representing 45 parishes and missions, it began to look as though the new venture were already proving that it was to be a success, so far as the interest and attendance of the women of the Church went.

Before going further in their organization the Bishop addressed the assemblage, explaining the process through which the plan for having a House of Churchwomen apart from that of men had come about, and noting that as "our Churchwomen for the most part have opinions, and have a right to have opinions on Church matters in which they are always to the fore as helpers and standbys, here will be a place where those opinions may be compared and formulated"; and saying, further, "We shall fail of the chief hope in this House of Churchwomen if it

does not become a chief factor in Church leadership in the Diocese—a leaven, which woman takes and puts into the life of the Diocese, till the whole is leavened."

The enthusiasm was such that before more than the first merely temporary organization had been effected, even before the temporary president had been chosen, "reports" from institutions and charities began to be called for and made, and referred to committees yet to be created!

On the second ballot, Mrs. George H. Kellogg was elected temporary president, and after thanking the House for its courtesy for placing her near the chair—for she had not yet occupied it—she "asked for further reports on charities", as the minutes read!—while the Bishop went back to the Convention —rather reluctantly, it seemed!

Apparently there was to be no lack of business to be done, nor procrastination to be allowed in getting at it!

Then it was that breath was taken to go into an election of permanent officers, only to find that those temporarily acting had so commended themselves that each and all were permanently retained in their positions—Mrs. Kellogg as President, Mrs. Thomas P. Woodward as Secretary, and Miss Mary C. Heath as Assistant Secretary.

This somewhat detailed and extended account of the "initiation of California's peculiar", as it has been called, is given because it was so good a forecast of the promptness and energy that have since characterized its procedure.

Mrs. Woodward made an excellent, painstaking secretary, and much regret was expressed when she determined not to continue in the position after 1911.

Mrs. Kellogg's gracious, tactful, one might say brilliant discharge of the duties of president was so well recognized that there seemed to be but one desire—to keep her in the chair as long as she could be induced to occupy it; but at the close of the session in 1913 she positively announced her retirement, and Mrs. Kate A. Bulkley was elected as her successor. Mrs. Kellogg was at the same time made President emeritus. Mrs. Woodward was followed as Secretary by Miss Katherine Harker.

The great earthquake and fire of 1906, and the partial demoralization of many parishes did not appear to have any visible effect upon the spirit or attendance of delegates in the meeting of 1907, 143 delegates being present.

The position of vice-president having been created, Mrs. Thomas Flint, of Hollister, was unanimously elected to the office; and the following year, three vice presidents having been decided upon, Mrs. C. H. Norris, of Fowler, and Mrs. Gaillard Stoney, of San Francisco, were also elected. Then Mrs. J. D. Ruggles and Mrs. John Mitchell, the names of the three last appearing on the roster of officers in the Journal of 1913.

In scope, activity and usefulness, the new House developed year by year from the first.

Whatever hesitation there had been in the minds of some, in according to the new venture full faith and confidence, had been pretty well dispelled even before its first session was over, and it was observed how seriously the women took themselves in their membership and work. Not a few of the members, too, were themselves surprised as well as gratified, that with so many others of their number they had become thoroughly, even absorbingly interested in it. The dignity as well as practical value of their new position grew upon them as the range of opportunity opened wide before them.

An evidence of this will be found in the list of subjects, and committees for their consideration, provided almost from the beginning, and then expanded year after year, such as: "Woman's Work in the Church"; "Church Charities and Institutions"; "Lenten Noon-Day Services"; "Sunday School Work"; "Girl's Friendly Society"; "Greatest Needs of the Parish"; "Social Service"; "Quiet Day", and "Rest Room". Several of these were later changed to commissions, jointly with the action of the Convention. The membership on these committees has numbered all the way from two to eighteen. And almost without exception these committees also "took themselves seriously", and began holding meetings and making investigations very soon after the adjournment of the House, keeping them up throughout the year.

As a result of this, the carefully prepared and not seldom singularly able written reports presented by these committees and commissions at the following year's session of the House, and then printed in full in its journal of proceedings, may be noted as perhaps the most characteristic feature in their work. Add to these the remarkable, charming and at the same time practical annual address of the President, Mrs. Kellogg, and we have a literature of the House of Churchwomen that will compare with that of any religious or social service assembly in the country.

Pains taken to secure something like a symposium of opinion as to the most valuable things accomplished during these first years by the House of Churchwomen, has resulted with fair unanimity in specifying, first, bringing the Church women of the country and city parishes together for acquaintance and consultation, and in widening knowledge and interest among them in regard to the Diocese and its work, as such; second, emphasizing the importance of the religious education of children, and the proper training of teachers. This by no means exhausts the list of suggested "valuable things" done. "Social Service", an arousing and unifying of thought on Church matters generally; and an increased loyalty to the Bishop—all these have been mentioned as among chief things urged and done.

As to "the most fruitful field of usefulness now before the House of Churchwomen", it is plain that such great aspirations as the deepening of the faith and spiritual life of our women, an increased *esprit de corps* among them as members of the Church, a more intelligent and courageous facing of the great social and moral problems of the day, distinguish the thoughts of the members of the House as they look forward to the work lying immediately before them.

The only way, however, to get any adequate idea of the many matters seriously considered by these women in council assembled, is either to attend their meetings and listen to their proceedings, and the reports presented and read by their committees, or by carefully reading these latter as printed in the journals.

It should be added that the minimum of "business" is done, and very little time is given to discussions or mere "talk"—more than can be said, in comparison, of the Convention, it has been remarked.

It very soon became the custom to have the House of Churchwomen formally called to the floor of the Convention for a joint session when such important matters as the Reports of the Board of Missions and of the Social Service Commission, and that of the Board of Christian Education were to be read and acted upon. At such times, equally with the members of the Convention, their voices are heard in debate and in voting on such matters as are to be determined, the officers of the House occupying seats on the platform beside the Bishop as President.

CHAPTER XVII

REHABILITATION, CONVENTION OF 1907, AND AFTER

HAVING broken in upon the narrative at the close of Chapter XIV for the purpose of inserting as nearly as might be in their proper places in the general story, and as separate chapters, accounts of the institution of the Archdeaconry and the House of Churchwomen, the thread of narration is here resumed.

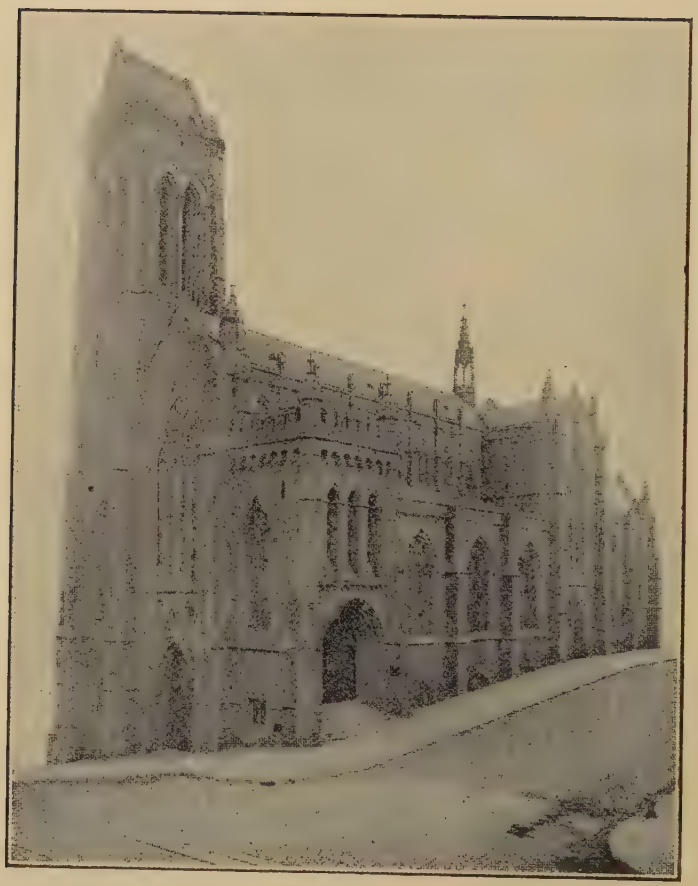
The first thought after surveying the scene, and hastily gathering data of losses and of needs of immediate relief for the sufferers, was to provide services on Sundays and other occasions for the scattered, homeless, churchless people of the stricken city. These were bivouacking in the parks and on sidewalks throughout the unburnt districts.

Even almost or wholly uninjured homes were not allowed to have lights or fires within, and all cooking had to be done at improvised camp fires in the streets. The water supply for all purposes was so crippled that one faucet for a block was deemed a luxury.

Churches though ever so little injured were not allowed to open their doors, except as refuge for sick and shelterless women and children; for the shaking of the earth recurred almost daily at irregular intervals and with uncertain violence for several weeks, easily creating panics wherever numbers of people might be gathered within the walls of houses.

The episcopal residence on Webster street had not suffered great injury, and there the Bishop gathered for a brief conference on Saturday such of the clergy as had reported to him or could be communicated with; and assignments were made for holding such improvised services on the morrow as were possible in the various camps of refuge, especially at the parks. The Bishop himself went to the Presidio grounds, and there with the help of volunteer singers and others held a service and spoke words of comfort and cheer which will long be remembered by those present.

As soon as allowed to do so, such of the clergy as had remained at or near their posts of duty sought to gather whatever



GRACE CHURCH, SAN FRANCISCO, BEFORE THE EARTHQUAKE AND FIRE OF 1906

could be found of their former congregations at some available spot for thanksgiving and sacramental worship.

The remnants of Grace and St. Peter's people with their faithful pastors, were amply provided for in the parlors of the episcopal residence, while the Rev. Mr. Weeden of St. Luke's parish, assembled a small congregation of his former large flock at Lafayette Square. Others did the best they could near to their former locations, or wherever their people had "refugeed" in any considerable numbers.

Such were the first efforts at rehabilitation, blessed beyond estimate, to be extended and improved upon as returning order made it practicable.

The first new building in permanent form was that of the Seaman's Institute as elsewhere mentioned. The Cathedral Mission of the Good Samaritan, the Advent and St. John's soon had temporary, shack-like structures on the sites where their former churches had stood. St. Luke's was given hospitable quarters in Calvary Presbyterian Church on Fillmore street, till such time as its temporary shelter on Washington Street, and quite a churchly one it was, near the old site, was built.

The last of the city parishes to thus temporarily rehabilitate themselves was Grace Church, caused in part by the growing

GRACE CHURCH, SAN FRANCISCO, AFTER THE EARTHQUAKE AND FIRE OF 1906

uncertainty as concerned its future status. But before the year's end permission had been given, and accepted by the vestry, to occupy the northeast corner of the Cathedral block, where an exceedingly attractive and churchlike building was erected, of undressed timbers and shingled exterior, and good interior furnishings which included some memorial gifts.

It should be said that in the most of these instances the insurance money paid upon final adjustment was used in large part. But current events have been anticipated somewhat in the last paragraph or two in order to make one unbroken story of the temporary provision of places of worship for the city parishes.

These home measures are worthy of praise and lasting remembrance for the spirit evinced in them; but God, in His Providence, had other and larger plans of relief and help to crown them withal.

As soon as he could get here, Mr. John W. Wood, corresponding secretary of the General Board of Missions, had come to see for himself the extent of the calamity; and Mr. Geo. C. Thomas, its noble treasurer, had suggested that the Board should be a national agency of relief.

Special gifts had already begun to come to the Bishop and to individual clergymen and others from personal friends all over the country, for immediate relief, in considerable numbers and quantity, both of money and boxes of clothing and other useful articles.

Commission to the East in Behalf of a Church Rebuilding Fund

Then the General Board invited Bishop Nichols to send East a commission to raise a Church Rebuilding Fund under its own gracious auspices. The Rev. N. B. W. Gallwey, the Rev. E. L. Parsons, and the Rev. Charles N. Lathrop were selected for this purpose, and were joined for a brief period by Bishop Nichols himself.

The Commission spent several months at the East in the autumn, everywhere finding sympathetic listeners to their plea that the San Francisco parishes should not be left to the slow process of rebuilding their Churches through their own broken resources, while at the same time rendering their accustomed help in the missionary work of the Diocese and of the General Board.

The result eventually was all that could be desired. It included a plan to raise in all $1,000,000 within two years time, of which the last $100,000 was promised by Mr. J. P. Morgan, of New York. It was also to include such amounts as could be secured within that time from California Church people who were less crippled than the many.

This sum was completed, with the final contribution, in the period specified, by including the estimated value of the Crocker block as a Cathedral site.

Convention of 1907

The Diocesan Convention of 1907, met in Trinity Church in January, eight months after the fire, in a spirit of thankfulness, of calmness, and good courage somewhat remarkable.

A Memorial of Gratitude was adopted, on motion of the Rev. Dr. John Bakewell, president of the Standing Committee of the Diocese, at a joint meeting of the Convention and House of Churchwomen, as follows:

CALIFORNIA'S MEMORIAL OF GRATITUDE.

"God having been our refuge and strength, and very present help in trouble though the foundations of the earth were moved and the flame consumed the heavens, in this holy and beautiful house called by His Triune Name and spared by His Merciful Hand, the clergy and laity of the Diocese of California, with the House of Churchwomen in Convention assembled offer unto the Lord of heaven and earth this our memorial of Praise and Thanksgiving:

In that He hath spared our lives amid the perils of the late terrible calamity which hath visited this section of our State;

Because, while many of our churches, smitten to the dust appeal to Him in their humiliation, others remain standing as evidences of His love and witnesses of His protection;

In that He in whose hand are all the treasures of the earth hath raised up for us friends in the time of our great necessity, by whose bountiful offerings the losses of our clergy have been alleviated, temporary houses of worship have been constructed, our charitable institutions restored and a Sustentation Fund provided for;

And in that He hath put it into the hearts of the Board of Missions of the American Church to inaugurate a movement

whereby our church edifices, through the present and future liberality of God's people may ultimately be rebuilt in their former beauty and permanency;

For these and all other blessings of His merciful providence we praise and magnify His Holy Name.

To our brothers and sisters in the Lord, to the Board of Missions and to the bishops, clergy, and laity who by their unbounded liberality have been the instruments of God's bounty toward us we offer our heartful thanks. May the blessing of the good God rest upon them.

The Lord was not in the earthquake nor in the fire, but in the still small voice which in that dreadful hour spoke to our consciences—and still doth speak in words of warning and of comfort.

Moved by His mercies we consecrate ourselves afresh to His faithful service,

In the name of the Father, and of the Son, and of the Holy Ghost."

This Convention of 1907, in January, was at the time, and still is, a curiously interesting study for thoughtful people. The same may be said of the condition and behavior of the Diocese which it represented in that unprecedented time.

Some who were not here to see the vast and overwhelming destruction which had been wrought by the earthquake and the fire of the year before may feel that this was exaggerated by excited and timid minds.

The very opposite may rather be predicated from the actual conditions and conduct of people and of parishes as evidenced at the time.

The chaos caused in business, economic, political and social affairs generally was not yet over. There was still a seething of these elements of our civilization, which threatened to involve the Church in the maelstrom, though thus far our own official position as a whole had been kept clear of entanglement in it.

A glance at the Convention in session, and at the House of Churchwomen gathered for its second meeting, or through the journals of their proceedings as afterwards published, would scarcely indicate that any great ordeal had just been endured—anything out of the usual order of things.

But there were proceedings quietly taken, and passages in official addresses and reports, which told of a strong stirring of

feeling and of principle which had been aroused during the eight months previous.

In his report the Secretary of the Board of Missions had this cheering statement:

"In the trying days that immediately followed the memorable Wednesday in Easter week there were many gleams of light that brightened the first meeting of the Board that was summoned at the Bishop's house on May 16th. The very first check received by the Bishop—and designated for the payment of the stipends of the missionaries—came from St. Paul's, Salinas, so long a mission supported by the Board. In response to a circular letter sent by the Secretary to the officers of the various missions an almost universal effort was made to increase pledges and to lighten the responsibilities of the Board. The missionary at Visalia (Rev. H. F. C. Carroll), contributed a month's salary, and the officers gave the loose offerings for six Sundays to the Bishop's Fund. Fowler, Sonora, Tuolumne, Livermore, South San Francisco, Gilroy and Hollister not only increased their pledges but have maintained the increase, while nearly all the parishes outside the city have made special efforts, and largely increased their average offerings. Later on, in the great flood of loving help and sympathy that poured in from every part of the land, came checks designated for the work of Church Extension—notably one gift of a thousand dollars from a lady in New York—and the large offering from Grace Church, Orange, in the Diocese of Newark, whose rector, the Rev. Charles T. Walkley, had been a member of this Board, and who by his prompt action showed the lively interest that he felt in his old Diocese. In large sums and small the aid came in, and so at the close of the fiscal year we can report not only that the usual sessions of the Board have been held, but that the work in the mission field has been maintained, no post has been abandoned, no backward step taken, and the stipends have been promptly met on the first of each month, and there is a small balance in the treasury."

People's minds were so charged with subjects, one after another, forced upon them by the exigencies of the time as concerned both the well-being of the Church and of the State—and the City—and all being so important, and withal interdependent as involving principles at stake, that Bishop Nichols could but be led to speak of them in his forceful, characteristic fashion in his address to the Convention.

Two passages from the address, each under the sub-title given to it by himself, follow:

The Constructive Stir

"And this bears upon one phase of our present situation that we should not allow to escape our thought, not to say our thanksgiving. We must for a while turn almost our whole attention to Constructive work and be absorbed by a Constructive instinct. Shelter and survival demand it as they compel men to build up home and business again. A busy stir over the face of things must go on with the Church as with the city. It will do us good. For what do we mean by "Constructive Spirit"? We mean the determination to get something up, to clear away debris, to turn ruin into restoration, to steadily build. With it we do not stand around and look on and comment. We have no time for that. We are too much occupied with the things in hand. We do not dawdle over minor matters, nor stop to trouble ourselves about shavings, or chips or mortar splashes. We do not get into argument with bystanders as to whether our plans might not be better. It is enough for us to know that it is our plan and our work, and we go on doing the day's work of building and in good time the structure is an accomplished fact. That is the only way things move in a progressive Church.

"In the sphere of plans for recovery and expansion of material well-being this Constructive spirit means that the one who does things must go right on divining so far as he can the right thing to be done and keeping to it undismayed by inertia and undeterred by incredulities or cheap carpings or side issues, least of all lingering over trifles, about which according to the old maxim the law itself does not care. In the sphere of character building this Constructive spirit means keeping an eye to the uplift of manhood and womanhood and childhood to higher and higher and more solid levels of right and wholesome and clean living and likeness to the Master in self and in service, and not getting diverted into chronic frittering over lesser matters. In the sphere of truth this Constructive spirit means building up positively in the truth as it is in Jesus, as it feeds and satisfies hungry souls, as it makes them free-spirited, as it promises that when we awake up after His likeness we shall be eternally satisfied with it. This building up goes on as the only thing that stands amid the ruins of the ages and affirms Him over all the negations of the world. Builders out of our ashes and adversities, dear brethren, we must be. Builders for God visionful and with such Constructive spirit we may be. The time is big with opportunity. We must in nothing be willing to be little, either in plan or in man."

Religion and Reform

"Only the most vital general questions can justly claim our attention in this address which all the year has given us locally to think of and to meet with emergency measures. I can only in passing commend earnestly to your interest and prayers the question of better Sunday observance, which is justly receiving the attention of some of our California religious leaders and which must receive more attention from all, if the day is to be at all adequately kept for worship and for rest. Further, while we have one formidable race question, now somewhat acute, which must be settled by judicial rather than by prejudicial methods, let us not forget that we have another race question—that of our California Indians (of which I trust we may have an opportunity to hear something at this Convention from the United States Special Agent), to which we should bring mercy rather than judgment and a quickening sense of duties rather than a critical scrutiny of rights.

"We are all beginning to realize that some of our most formidable questions are after all by no means limited as our earthquake 'faults' and fire-belt to our immediate 'zone'. We are simply brought face to face by our shaking up and burning down with questions with which the whole country, not to say the whole present-day civilization, must deeply reckon. Circumstances have made us a sort of point of inflammation at which gathers virus distributed throughout the whole organism of modern life, as the boil on the back of the neck, though especially sore near the brain is really but a symptom that something is wrong with the blood of the whole body. Things have in a word only come to a head here. And so we have our relief agitations, our flaunting city vices, our unenviable notoriety for graft, and all that kind of dismal record we are just now making, as if St. Francis might wonder why our city with its box of municipal woes wide open had not been named after Pandora instead of after him. But all these things are simply our clinic of the century's ills.

"Now few thoughtful people can escape the challenge in their own hearts and consciences, 'What is religion going to do about it?' Few can down the haunting feeling that under our own conditions here somehow religion seems to be altogether too much of a negligible quantity. The Churches go their way. The evils go their ways. The paradox of the situation is that avowed Christians seem to think it possible to go both ways. One serious consequence of all this is something like a daze of

bewilderment on the part of clergy and people, both at the conditions and at the apparent futility of our Christian religion, as it is, to cope with them.

"The consciousness of the Christian community is moreover becoming clearer and more sensitive to the fact that the current credentials of our Christianity are not its claims, but its counts in its age; not its show of resource, but its real reforms; not its voice, but its *vis*; not its sentiment, but its shaping force for righteousness; not its *misereres*, but its wide ministrations to humanity. Not by their leaves, but 'by their fruits we shall know them.'

To be sure, God works in human history by other agencies than by direct factorship of organized Christian forces. His providence and promotion of civilization are by no means limited to the immediate sphere of the Church of Jesus Christ in its widest operations. The 'everlasting arms' that are underneath human progress are not shortened that they cannot save, whatever be the shortcomings or paralysis of those who bear the Christian name. And when generations of men have become so much overcome of evil that they have forfeited the power of overcoming their evils, and proved recreant to their national or racial opportunities, there have been at least three ways in which God has wrought change in the situation through great movements other than those of His Church, namely: 1. By Extinction; 2. By Scourge; and 3. By Transmigration. A people may disappear from the earth like the Tyrians of old whose city became 'like the top of a rock,' 'a place to spread nets upon.' An empire may collapse under the castigation of an Attila, the 'scourge of God.' A civilization may be swallowed up in a new permutation of world races, as in the decline and fall of Rome. No age can afford to neglect these warnings. No country can be sure of immunity from similar forebodings, if it refuses too long to know the things that belong to its peace. If it allows vice and luxury to sap its strength, if it confounds might and right and popularizes dishonesty and trickery in trade and juggles with justice in courts or in councils, and deludes itself into a happy-go-lucky indifference to truth or virtue or righteousness, and loves to have it all so, history shows an inevitable catastrophe of some sort ahead sooner or later to right matters. If public sentiment cannot, and religion does not, some other agency will, and that, if all history be our witness, in no gentle way. We may be as far as possible from 'despairing of the republic', as most of us certainly are; we may be Chauvinists for our country, but we should not be dense.

"If we believe, as we ought with all our hearts, that religion is equal to the rectification of what is amiss in San Francisco and California, how are we to show it? A striking quotation from Robert Browning, which was applied to one of the strongest men of his time, the late Archbishop Temple, floods with light any answer to this question:

> 'I say, the acknowledgment of God in Christ
> Accepted by thy reason solves for thee
> All questions in the earth and out of it.'

"It is, after all, but another way of saying, with St. Paul: 'I can do all things through Christ which strengtheneth me.'

"My dear brethren of the clergy, we may never be wise in political methods, we may be out of our element in trying to deal with social or industrial or economic questions of any complicated sort. We may be negligible quantities in criminal processes, in elections, in legislation, in the normal correction of abuses by the State. We may only have some humble position; the result of our work may be like the Kingdom of Jesus Christ in which we work, in that it 'cometh not with observation'. But let us never forget that it is far more important that we do have that which Archbishop Temple urged, 'To live with the Lord, to rest ourselves in His wonderful goodness, to remember His power to sanctify our lives—those are the conditions upon which, and upon which alone it is possible for ministers to do their work.' And, brethren of the laity, this faith in Jesus by which we can live and launch out into any duties or departments of usefulness or guidance to our city, this faith vitalized and vigorous in every Christian breast, can overcome every problem and every down-grade tendency of the city and community we love, because it is the very victory that overcometh the world. Happy and timely is it that we are on the eve of a mission to strengthen that faith, and that the mission is at the threshold of Lent, which, as we step over into its precious privileges, is all instinct with new and yet old opportunities to deepen and develop that faith in the living God."

The Church and Social Service

At a time of stress caused by local conditions, especially but not alone in the City of San Francisco, during this same Convention of 1907, a layman, Mr. John Bakewell, Jr., brought up a question such as had not before been allowed to intrude itself

upon the conservative thought of that body, or at all seriously upon our Church generally, and that was—the province of the Church to concern itself with the various social, economic and moral problems with which the community as a whole or locally was confronted. It was a somewhat startling as well as novel proposition. The members of the Convention, clerical and lay, were immediately aroused from the rather *laissez faire* attitude in which they were commonly wont to sit through its more routine proceedings. Ears were pricked up.

In the brief discussion which followed, it became evident that there was more of sympathy with what appeared to be in the mind of Mr. Bakewell than of opposition to it, particularly among the clergy.

The result was the adoption of Mr. Bakewell's resolution, as follows:

"Resolved, That a special committee of eleven, six clergy and five laymen, be annually appointed by the Convention, to undertake the consideration and investigation of such social problems as may arise and affect the community. Furthermore, that this Convention instructs this committee to give especial attention to the consideration of tenement house reform and child labor."

The committee as then appointed consisted of the Rev. N. B. W. Gallwey, chairman, and Cecil Marrack, Charles N. Lathrop, D. O. Kelley, E. F. Gee and J. P. Turner, of the clergy, and John Bakewell, J. C. Astredo, T. P. Woodward, Dr. Geo. S. Baker and Dr. F. W. W. Hulme of the laity.

Within the next few years the personnel of the committee was changed by the entrance upon it of Mr. A. C. Skaife, Dr. Langley Porter and Dean Gresham in the place of those who had proven themselves out of sympathy with its purpose or without time to give to it.

The House of Churchwomen provided for a similar committee in 1908 to co-operate with that of the Convention, consisting of Mrs. Gaillard Stoney, Dr. Mary D. Fletcher, Mrs. A. C. Kains, Mrs. J. S. Gray and Mrs. L. L. Gillogly. The two committees met and worked together, in monthly meetings, and with good attendance as a rule.

In accordance with its first instructions attention was immediately given to tenement house reform, which several prominent social organizations had already taken in hand.

With the help of our committee a bill was drafted and its passage through the State Legislature secured; this was, however, vetoed by the Governor.

Our committee then framed an ordinance very carefully and thoroughly covering the ground required to meet the wretched conditions it had found to exist in San Francisco, and with the efficient help of similar interested agencies obtained its adoption by the City and County Board of Supervisors for the government of the municipality.

Progress also was made in the investigation of child labor conditions, which were found very bad.

The chairman's report to the Convention of 1908 of what had been accomplished, and of what opened up before the committee on various other lines, such as public health conditions, protection of workers and public morals, proved so interesting and able that on motion of Mr. W. E. F. Deal it was unanimously voted that 1000 copies be printed in pamphlet form for general distribution.

The next year the Rev. Cecil Marrack was made chairman. Encouraged by the interest shown in both the Convention and the House of Churchwomen the joint committee, or commission, as it afterwards became, entered with great zeal upon a far wider field of investigation and action, covering such additional matters as public morals, under the heads of amusements, gambling, social purity, divorce and the declining birth rate, and public honesty, enforcement of child labor laws, consumers' league, tuberculosis, intemperance, public institutions, and the cause of the unemployed.

Again the committee's report became one of the most attractive features of the joint session of the Convention and the House of Churchwomen, covering sixteen pages when printed in the Convention Journal. Of this 1500 copies were ordered printed as a pamphlet.

Again it appeared that the joint committee not only "investigated" and "considered" these matters, but also "did things," and accomplished results, which were of direct value in the interest of the social welfare.

This somewhat extended account is given of the working out of the social service movement as inaugurated in 1907—(and it has continued to the present day, in spite of certain brakes put upon it by some of the ultra conservative elements in the Con-

vention)—because of its great importance in itself, and because of the able manner in which it was being handled.

Yet however interesting the recital of these proceedings of the Convention and its committees may be, it would serve little purpose were it not for some underlying condition, or cause, which was the occasion for the action taken, and the explanation of the peculiar, startled interest that was aroused in the members of the Convention.

It is *this* that is the real subject of these paragraphs, and as part of the history we are trying to write.

It must also not be forgotten that it is of *local* events—a history of the Church in the Diocese of California, that we are engaged in writing. Nor is it a history of philosophy, or of religion in general that is in hand—except as in some way locally exemplified.

That recital would be of as little satisfaction to the interested, inquiring mind of the intelligent reader as a description by a newspaper writer of thrown down buildings, and block after block covered with ashes and debris—and anon of rapidly rising new and steel ribbed structures along nearly lost street lines where a great city had once stood, without any account of the earthquake and fire which had been the cause of such a state of things. Phenomena without further explanation of whatever nature are of little value save as they lead to a study of the hidden mystery of which they are evidence.

And so it is that what shall now be attempted is relevant only as pertaining to the history in hand.

At the time there had developed in the community, under civic conditions then existing, a certain and very general laxity in moral stamina, especially in relation to public interests; and this had led to drastic political action in municipal affairs, and to a social cleavage on more or less uncertain lines yet indirectly suggestive of the old demarcation between "capital and labor" Agitation and efforts to uncover and punish chief evil doers aggravated the sore. So far the Church had in her usual policy of hands off in things political, kept silence. Yet there was all around, and as certainly among her own members, a growing sense of the presence of something different from ordinary politics—something affecting moral and social character and the well being and very lives of the people.

What was this? Might not and should not the Church *do* something—and if so, *what*, and *how*, and *where?*

Hampered by traditions, and uncertainties in the situation, there was a hesitation in even asking the question; it was felt to be a delicate matter to inquire about. Hence the startled interest in Mr. Bakewell's venturesome proposition.

The result has been partially told. Doubtless mistakes were made through hasty and exaggerated words and acts; even needless enmities. It was California's early share in breaking through the traditional conservatism of the Episcopal Church throughout the country, and aligning her with other Christian bodies in open battle against social, moral and health conditions which were eating out the very vitals of society.

It has placed her at the fore front among all these bodies, here in California, as elsewhere, in influence and consequent responsibility. May Divine grace be given to sustain the role thus assigned to her.

It remains that in the other great problem which confronts the Church of God and the whole civilized world—that old problem of the poor that we have always with us, our beloved Church may give a good account of herself, unwarped by special interests on the one hand, or overwrought sympathy on the other. It is not so much the very poor—actual poverty—as the self-respecting, industrious, intelligent working class as distinguished in ordinary parlance from the capital and employer class. This is in reality the most difficult of all social problems to handle aright. Latent in it lies the most danger. Here, too, the Church is awakening more and more to her duties and responsibilities, and learning that the Brotherhood of Man is, equally with the Fatherhood of God, the teaching of the Gospel of Christ. And this is the ultimate solution for the problem, to be learned and practiced by all men.

Doubtless the spiritual office of the Church must not be allowed to become eclipsed by any other vocation which she may find also included in the great commission from her Lord. Neither again should the length and breadth and depth and height of that commission be ignored in its interpretation. There has been a tendency to this in some periods of the Church's history. One such period lingered well into the half-century recently closed. It was apparent in both home life and policy and in the foreign missionary work.

In the latter, little was sought or thought of but the narrow evangelism of rescuing individual souls from the everlasting death awaiting them in the endless future. Even medical mis-

sions, when first ventured upon were solely and hesitatingly allowable as a means of drawing the poor heathen within reach of the evangelistic net.

It is not needful to tell of the change which has taken place more recently in all this, and of the present enthusiasm for medical missions and hospitals, schools and colleges, for the uplift of those people from all manner of physical, social and political degradation and suffering as a part of the salvation which the Son of God came to give mankind, and commissioned His Church to carry on in all the world in His Name.

It is this same enlarged apprehension of the Church's mission in the world which is shown in the recent development of institutional work first, and then the extension of her corporate influence and power in the battle against *wrong* and *sin* wherever found.

"If it is incumbent upon the Church of Christ to do all it can to get the will of God done here upon Earth, there is nothing which touches life with which she may not be legitimately concerned, both through her individual constituents and in her corporate capacity. If fidelity to her Christ-appointed function necessitates some participation (even) in the embroglio which attends the enactment of legislation it may be unfortunate, but there is no honorable alternative. . . . The Church has as its Master one who, single-handed and by sheer physical force worsted the grafters who polluted His Father's temple."

The quotation is from a current number of the Churchman, and seems apt in the discussion of the policy evinced by the Social Service Commission of the Diocese, and of similar movements throughout the country.

The Rev. W. R. H. Hodgkin has recently been chairman of the diocesan Social Service Commission, and Dr. Norman D. Kelley its secretary. Mrs. Gaillard Stoney has been at the head of the committee of the House of Churchwomen continuously from the first.

In the Convention of 1914, an important change was made by which a "Social Service Commission" was established by canon supplanting that which had existed by resolution of the Convention since 1907, consisting of the Bishop *ex officio*, and three clergymen, and three laymen to be elected by the Convention, and three women to be elected by the House of Churchwomen.

One of each group of elected members, after this year, is to be replaced annually by election to serve three years.

The specified duties of the commission are "to investigate and consider all matters pertaining to social welfare and improvement affecting people within the boundaries of the Diocese, and to initiate measures furthering the cause of social betterment."

The most obvious difference between the new and the former commission is in the Bishop's being given a place in its membership, its slight reduction in numbers, and its election by the Convention and House of Churchwomen instead of being appointed by the Bishop. Its sphere of action does not seem to be either enlarged or restricted as compared with that allowed before; for some of the powers assumed during the first two years of its existence under resolution of the Convention, however valuable in their result and loudly called for by the exigencies of the time, had latterly been discontinued as unauthorized.

A few of the things other than those already mentioned, which were done by the Commission in the first few years of its activity, in some of these almost unaided by other similar agencies, in others with their co-operation, will be noted as worthy of record here: such as—securing a municipal ordinance providing for better lighting of moving picture theatres; withstanding the return of cigar stand slot gambling machines, and the establishment of the "Industrial Relief Agency for Homeless Men."

The Commission as chosen in 1914 consists of—Rev. C. N. Lathrop, Rev. H. Cowley-Carroll, Rev. Wm. H. Hermitage, J. C. Astredo, John Bakewell, Jr., Dr. Langley Porter, Mrs. Gaillard Stoney, Mrs. Kate A. Bulkley, Mrs. Wm. F. Nichols, with the Bishop as a member *ex officio*.

The Bishop's Aid for Boys

One of the earliest concrete expressions of Social Service spirit in the Diocese, quite independent of the movement and its results just described, sprang from the Bishop's own initiative, made possible of realization by an endowment fund for the proposed new Cathedral given to him by an unknown friend at the East, in 1907, to be applied especially in behalf of work among men and boys. The income will be sufficient to insure the services of two workers. The Church Chaplain at the City

and County Alms House (Relief Home) and Hospitals, whose work lay for the most part among men, was placed upon this foundation, and Mr. J. C. Astredo was appointed to a newly constituted position as "The Bishop's Aid for Boys", and charged with the general oversight of such work among boys as the Junior Brotherhood of St. Andrew and the Knights of King Arthur, especially in connection with the Cathedral Congregation and its Missions of the Good Samaritan and the Canon Kip Memorial, under direction of the Archdeacon. When a few years later Mr. Astredo was requisitioned by the city for expert service in connection with the Juvenile Court, till such time as some one else could be trained up to take his place there, Mr. Otis N. Johnson and others acted efficiently as Aid for Boys, till the Rev. George Maxwell, of Sausalito, was appointed in 1913. Mr. Maxwell's headquarters have now been established in the new St. Andrew's Inn and Home for Boys (adjoining the Good Samaritan Mission), of which he is the Superintendent. (see Appendix "B").

Further Rehabilitation and Construction Notes

The crippling which the Church in San Francisco suffered, will be further shown from the decreased income of all the city parishes. The pew rents fell from $21,822 to $10,418; pledges from $16,764 to $11,310; donations from $19,993 to $9,974; and loose offerings from $20,486 to $13,461. In brief the income of the city parishes was $34,000 less in 1906 than in the year before, notwithstanding the fact that three and a half of the best months of the year 1906 were not in the damaged period.

The next year this decreased income was still more felt in San Francisco, while throughout the rest of the Diocese there were generally marked evidences of increased efforts and increased income, "all along the line."

A Diocesan House, temporary in form yet well built and ample in size and appointments, was put up on the new Cathedral block in the fall of 1906. It provided offices for the Bishop, the Archdeacon, St. Luke's Hospital, and the Pacific Churchman, with desk room for the Secretary of the Board of Missions, Secretary of the Convention, President of the Standing Committee and other diocesan agencies, besides comfortable living rooms for the City Missionary and family for a couple of years, till needed for the expanding requirements of the diocesan head-

quarters. This was done mainly out of the insurance on the old Diocesan House.

It was not till 1910 and 1911 that the permanent new Church buildings began to come into the record of things accomplished, the Rehabilitation Fund then having been apportioned and made available, and building plans settled upon. Of these St. John the Evangelist Parish was the first in San Francisco to complete and occupy its new building, the Diocesan Convention of 1910 being held there.

These buildings will not be described here, as they may be so readily seen as they stand in their fair beauty. Reference is made also to the "Parish Chronicles", in Appendix "B".

The Church of St. Matthew, San Mateo, was rebuilt without help from the rebuilding fund, generously waiving such claims as might have been presented therefor.

As to Grace Church, San Francisco, the reader is referred to the chapter on the Cathedral.

The Third Division of the Diocese

In his convention address of 1908 Bishop Nichols intimated as a probability that the imminent expansion of population not only in the Bay cities but in the interior counties as well, and the consequent increase in opportunity and responsibility laid upon the Church, might require, sooner than any had expected it, a further division of diocesan territory. A characteristic far vision of the California Diocesan, it still came as something of a surprise to the convention members, and gave them, too, a thrill of inspiration. No definite action was asked or taken at the time, but, said the Bishop, "every interest for true progress and provision would dictate our being alert about this matter. There is no reason why the Church should not at least enter into the preliminary survey of the possibilities." Accordingly a committee was appointed "to carefully study and report upon the whole question."*

Nothing further was heard of the matter till 1910, when the committee brought in a carefully prepared report, having had it printed beforehand and widely distributed among the members of the convention which was to meet in January. In this report

*This committee consisted of the Bishop as chairman, the three deans of convocation: H. S. Hanson, of San Joaquin; Clifton Macon, of San Francisco, and N. B. W. Gallwey, of San Jose, with Mr. Robt. Bruce, Mr. L. L. Corey, Lt. Gov. Warren R. Porter, Mr. Wm. H. Crocker, Mr. E. D. Casper, and Mr. J. P. Prior.

it was recommended that the needful action be taken to secure the setting off of that portion of the diocesan territory included in the convocation district of San Joaquin and its constitution as a Missionary District. It was at the same time noted that in this action the diocese was not proposing to cede an undesirable area or a part that was felt to be unpromising or burdensome, of which it would gladly rid itself; but on the contrary, one of too much promise to be left to the ability of this Diocese alone to care for in addition to its other growing responsibilities. Yet its segregation would not seriously affect the numerical or financial standing of the Diocese as it should be left.

The relief of the Diocese would consist in such a lessening of the demands upon its Bishop as would enable him to meet more effectively the fast increasing requirements of Church interests in and close about the See City; while at the same time its most remote district, the great San Joaquin Valley, especially, so full of promise in all manner of growth, would be given the episcopal leadership demanded, from the Church's point of view, by the rapid development of population and resources into which that region was most plainly entering.

In its argument the committee may well have had in mind the General Convention even more than the Convention of the Diocese. In the latter the matter was quickly disposed of. The resolutions in the committee's report were moved by the Rev. Clifton Macon, and seconded by Lt. Gov. Porter and the Rev. D. O. Kelley. After a very brief discussion they were adopted virtually with unanimity. At the General Convention in the following October, both the House of Bishops and that of clerical and lay deputies almost as promptly and unanimously gave their assent, and the new Missionary District of San Joaquin was established.

Celebration of the Twentieth Anniversary of Bishop Nichols' Consecration

At this same convention (1910), during the temporary absence of the Bishop in the House of Church Women, Archdeacon Emery secured the adoption of a resolution providing for a committee of fifteen* to make arrangements for the proper

*This committee consisted of the Archdeacon (John A. Emery), the President of the Standing Committee (Dr. John Bakewell), the three Deans of convocation, the Chancellor of the Diocese (A. N. Drown), the Treasurer of the Diocese (W. A. M. Van Bokkelen), Mr. Wm. H. Crocker, Mr. W. Bourn, Mr. Wm. Mintzer, the President of the Woman's Auxiliary (Mrs. Newlands), the President of the House of Church Women (Mrs. Geo. H. Kellogg), and Mrs. Geo. W. Gibbs, Mrs. W. S. Tevis, and Mrs. Geo. E. Pope.

observance of the twentieth anniversary of the Bishop's consecration, to occur on the 24th of June.

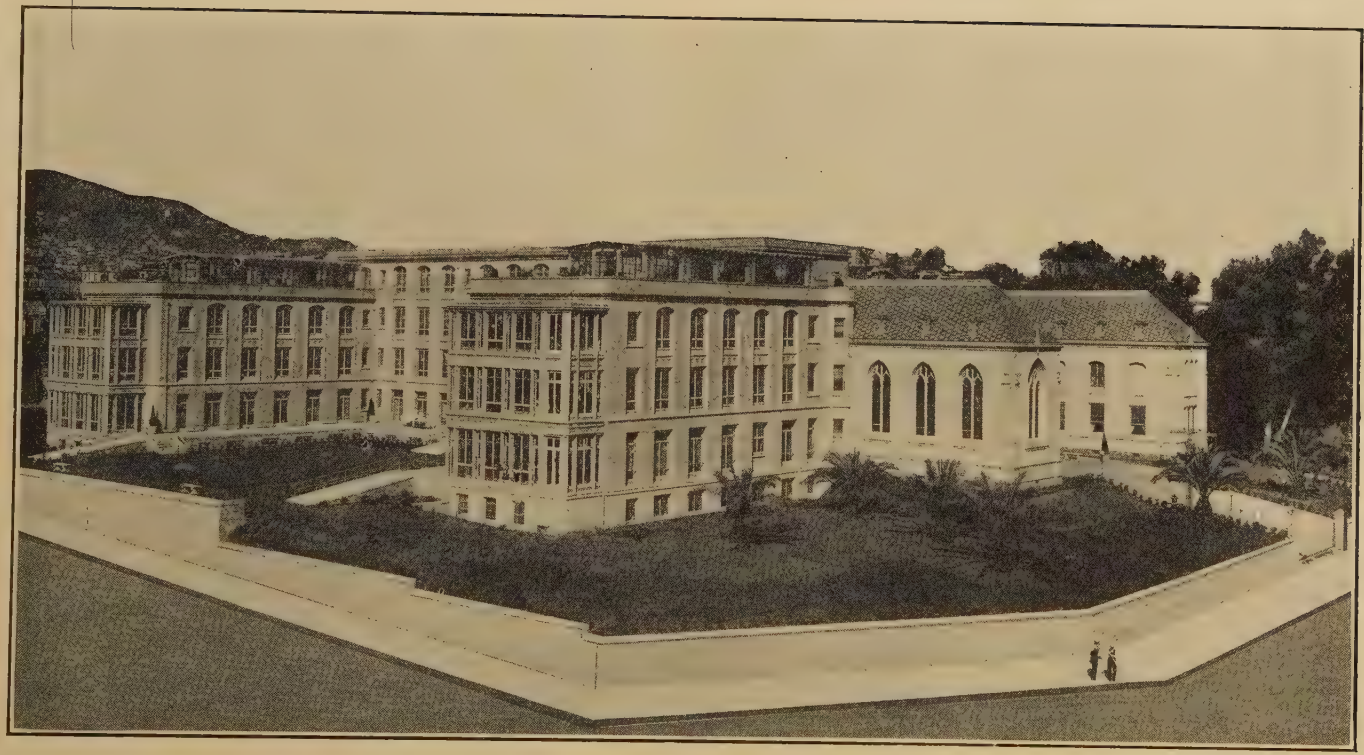
This action was successfully kept from the knowledge of the Bishop, who was known to be loth to have official notice taken in regard to personal matters of the kind; but it was thought that the nature of the celebration intended in this instance would warrant the ventured liberty. At any rate, the plans and preparations proceeded to a remarkably successful issue as devised and energetically prosecuted by the Archdeacon, with the enthusiastic co-operation of the most of the other members of the committee. The result was such as is felt not only to have condoned any liberty taken with the Bishop's known personal feelings, but to warrant a record in the History of the Diocese.

The committee proceeded quietly and systematically in its purposes, and finally arranged for a special Holy Communion service in the Pro-Cathedral on the morning of the Nativity of St. John Baptist, June 24. To his surprise the Bishop found a very large attendance of clergy and other prominent Church people. By this time, however, he had learned that something unusual had been going on whereby to commemorate the anniversary, but just what, he did not know until it was disclosed at the service itself.

At this service the Bishop himself was celebrant, assisted in Gospel and Epistle by Dean Gresham and Rev. D.O. Kelley, and also Rev. Wm. M. Bours, and by his son, the Rev. John W. Nichols.

Then was divulged the more material commemoration in the presentation of an album of vellum and gold containing some thousands of names of clergy and laity of the Diocese and others, with suitable addresses from Archdeacon Emery, the Rev. Dr. Bakewell, Mrs. G. H. Kellogg, President of the House of Churchwomen, and Mr. Wm. H. Crocker, with the further announcement of contributions, in cash and subscriptions, of nearly $109,000, for paying off the heavy mortgages resting on the Episcopal Residence, and the property of the Chinese and Japanese Missions, bringing the endowment of the episcopate up to $100,000 within a few years, and besides, provision for a trip around the world by the Bishop and his wife and daughter.

Of this trip the Bishop has since published an account under the title of *Some World Circuit Saunterings.*



ST. LUKE'S HOSPITAL, VALENCIA STREET FRONT.

CHAPTER XVIII

ST LUKE'S HOSPITAL, SAN FRANCISCO, REBUILT

In chapter XI of this History, under the third sub-title there has been given an account of the founding of this institution in 1871 and of its subsequent career of success and usefulness, with its struggle for existence at times.

St. Luke's was originally founded in faith, and with the definite purpose of its being not only eventually but all along its way, a really Christian refuge and home for the worthy sick poor. Its first patient was on a free bed, and ministered to there by members of the old Church Union, with reading and prayer.

Having survived the great calamity of 1906, after which it was made the recipient of many emergency and other cases of distress sent to it by the Relief Committee, and latterly, under the careful business management of Archdeacon Emery as treasurer and chairman of the Executive Committee, and during the superintendence of Dr. Lewis W. Allen, it reached a degree of efficiency scarcely known before.

It was at this crisis in its affairs that friends were raised up for it such as had been prayed for and hoped for from its earliest beginning. In April, 1910, the Bishop received a letter from Mrs. Louis F. Monteagle, expressing a desire to give a new building to the Hospital as a memorial to her uncle, the late Calvin Paige, and the following month another letter from Mr. Ogden Mills, stating that his sister, Mrs. Whitelaw Reid, and himself would give for the same purpose, one hundred thousand dollars each, in memory of their father, the late D. O. Mills. With four hundred thousand dollars thus assured, the Board of Directors, in accepting these munificent gifts to the Hospital, adopted a minute from which the following is quoted:

"The Board would recognize the felicitous co-operation of the givers of the respective memorials in so co-ordinating them as to cover the whole new hospital unit. And the association of the two names is in itself a singularly happy one. The late Mr. Calvin Paige and the late Mr. D. O. Mills were life-long friends. Both were identified with California as among its early commonwealth builders. Both had distinguished careers in New York City. Both died within a twelve-month. And the

names of both are to be a constant boon to the sick of the San Francisco and California in which their youth was spent, as the new buildings of St. Luke's Hospital are to stand as their noble monuments."

In order that the work of the Hospital might continue without interruption, and the efficient and loyal house staff be held together, nearly the whole of the remainder of the block on which the Hospital stands, was acquired, the considerable amount necessary for its purchase being given by the donors, Mrs. Louis F. Monteagle, Mrs. Whitelaw Reid, and by Mr. William H. Crocker, Mr. George A. Pope, and Mr W. B. Bourn of the Board of Directors.

There followed many months devoted to the drawing and revising of plans—consulting with experts—gathering of information that should result in securing through these generous gifts all that was latest and best for the new St. Luke's, that should enable it to realize the wish of the donors, and through its different agencies work such good for suffering humanity as to cause an ever-increasing number not only to bless those who furnished the means for the erection of the new buildings, but to keep ever fresh from generation to generation the names of those in whose memory they were to be dedicated.

To the marked ability and loyal interest of the architect, Mr. Lewis P. Hobart, is due in large part the dignified appearance and eminently satisfactory arrangement and construction of the buildings. The Board was also very fortunate in securing the services of Dr. William R. Dorr, formerly superintendent of the City and County Hospital, who assumed charge of St. Luke's at the time when the new buildings were assured, and who through all the ensuing months gave his personal attention to every stage of the work, while Dr. Lewis W. Allen and other members of the Staff offered their advice and assistance in every possible way.

On St. Luke's Day, October 18th, 1911, in the presence of a large gathering of citizens, including nearly all the Board of Directors, the corner stone was laid following impressive services held by the Bishop of the Diocese. Mrs. Monteagle helped to guide the stone to its place and to smooth the mortar with the trowel that had been made for the occasion. From that date the work went on without interruption until the culminating point was reached on Thursday in Convention Week, January 29th, 1914, when the new buildings were formally opened with a service of benediction in the beautiful chapel. During

the service the deed of gift was read by Mr. Louis F. Monteagle, President of the Hospital, and the Bishop of the Diocese accepted the trust in behalf of the Corporation and the Church. At the conclusion of the service, the memorial tablet in the entrance vestibule was unveiled by Mrs. Monteagle, and all the buildings were opened for the inspection of hundreds of Church people and others whose interest led them to rejoice in their completion, and to quote from the Foreword of the Report of 1913:—they stand today as the latest and best expression on the Pacific Coast of what a hospital should be.

From the Annual Report of the Directors for 1913, written by the Secretary, the Ven. John A. Emery, who all through the planning and construction of the buildings gave his closest personal attention to every detail as a member of the Building Committee, is taken some description of the plans and arrangements of the new plant, which is designed to accommodate one hundred and fifty patients.

The accompanying cuts will at the same time present to the eye a fair idea of its exterior appearance. The front approach is from Valencia street by means of wide easy steps of stone through an outer court of shrubs and flowers. An entrance for automobiles and carriages is through a second court from San Jose avenue. Another and the largest court on the Duncan street front, is for patients. This has a southern exposure and is screened from the street by a hedge of trees and plants. The buildings are, indeed, nearly surrounded with park-like grounds, choice trees and shrubs and lawns with graveled walks, all easily accessible to patients.

On entering the building one is impressed with the general convenience of arrangement, spacious halls, attractive reception rooms, well-planned offices, etc.

The Chapel is a very marked feature of the Hospital exterior, with its high-pitched roof and remarkably well-designed windows. Placed at one end of the main corridor, it is equally conspicuous from within, the doors of lozenge-shaped glass offering a clear view of the interior right up to the altar. The second floor opens into a gallery for the use of patients who may be unable to use the stairs. The doors are never locked, so that patients or nurses desirous of an interval for rest or devotion may find it a spot not merely close at hand, but one that by its quiet beauty and harmony will call out and deepen habits of devotion. It is surely an unspeakable blessing that so beautiful

and so complete a Church should be incorporated in the Hospital, where patients and nurses can worship together, with ample room for both. But it is a great thing also that there should be a quiet, restful place always open for individual devotion. A remarkably sweet-toned pipe organ—a special gift of Mrs. Reid and Mrs. Monteagle—adds much to the beauty of the services. These are well attended, and many patients unable to leave their rooms ask to have their doors left open, so that they, too, may share in them.

All the wards are on the ground floor, while elevators reach the upper floors where the private rooms are located, *all, wards* and *rooms,* with abundant sunshine and air from without, and with every possible comfort and convenience for their occupants. Here, too, are the five operating rooms equipped in the latest and most approved manner, a very complete X-Ray department, a laboratory, a maternity department, service rooms and all the latest appliances that modern science demands and that money could purchase. The solariums at the end of each floor and the roof gardens that cap each wing are accessible to all the patients —even those who cannot leave their beds may be conveyed to them—and their constant use evinces their popularity and the wisdom of thus providing for out-door treatment.

The visitor cannot fail to be impressed with the thought that here is an institution not for earning dividends, but for carrying out the injunction, "Heal the sick."

A separate four-story building provides quarters for the nurses—and here again the personal touch of Mrs. Reid and Mrs. Monteagle may be seen—the whole building, class rooms, reception rooms, library, tea-room, kitchen and sleeping rooms have the atmosphere of a home, while on the grounds to the north is a tennis-court for the use of internes and nurses.

Four wells have been sunk upon the property yielding seventy-five per cent of the water needed even during the summer months. In the power house is generated light for the whole plant and power for the elevators—also furnishing heat for all the buildings, as well as the manufacture of all the ice used. A well-planned laundry, too, contains the most modern machinery.

It is needless to say that all this could not have been done for the sum originally promised. Truly the donors experienced the joy of giving and have not grown weary in well-doing, for the outlay at this present time far exceeds a half million dollars.

These buildings with their furnishings represent the largest expenditure for any one institution ever made in the history of the Diocese. But even more than this. It is noteworthy that the donors themselves have given loving personal oversight, thought and care of each and every detail, personal visits to hospitals, and nurses' homes in this and other countries, that nothing should be forgotten—this on the one hand—and large business knowledge and wide experience put at the service of the Building Committee, on the other, in order that the money so freely given to erect a memorial to loved ones should be expended in such wise as to do the largest possible amount of good to sick and suffering humanity. And that the expenditure has received this personal attention and sacrifice of time by the donors adds doubly to its blessedness. All this largest offering of personal service, thought and prayer is interwoven into the fabric of the new St. Luke's Hospital.

Since the opening of the Hospital, at the suggestion of Mrs. Reid, a Woman's Board has been organized, which has already proved its great helpfulness to the Hospital and the Board of Directors. At present it consists of the following ladies: Mrs. Louis F. Monteagle, President; Mrs. Harry M. Sherman, Vice-President; Mrs. A. S. Baldwin, Secretary and Treasurer; Mrs. Harry Babcock, Mrs. F. H. Beaver, Mrs. Courtland Benedict, Mrs. Wilfred B. Chapman, Mrs. Beverly MacMonagle, Mrs. Horace D. Pillsbury, Mrs. Whitelaw Reid, Mrs. William H. Taylor, Mrs. Charles S. Wheeler, and Mrs. J. H. Wood. The Board takes a special interest in the nurses and their home.

A new era has developed for St. Luke's Hospital. Since the opening of the new buildings two ward beds have been fully endowed to the extent of fifteen thousand dollars each, one by Mrs. William C. Peyton in memory of Nannie Louise Rodgers; the other by Mrs. Harry Babcock, in memory of her sister, Mrs. Lawrence Pool. It is hoped that this is the dawn of a near future when the beds in all the wards shall be ready to receive God's sick and afflicted children, ministering to them freely for His sake.

Provision is still to be made for a resident Chaplain, carefully chosen for his adaptation to the position, who shall be always within call for any emergency that may arise day or night. While ministers of every creed are welcome at all times to visit those desirous of their bedside services, in a Church Hospital a Church Chaplain is essential, one of whose guiding principles shall be that none can truthfully say, "While a patient at St.

Luke's, no man cared for my soul." At present the Rev. Frank H. Church is acting Chaplain, giving as much of his time as his other numerous duties permit.

The Board of Directors for the year 1914-15 is as follows:

Louis F. Monteagle, President; George A. Pope, Vice-President; William H. Crocker, Second Vice-President; John A. Emery, Secretary and Treasurer; The Bishop of the Diocese, William B. Bourn, B. A. McAllaster, Warren R. Porter, Sidney M. Van Wyck, Stuart F. Smith, Asa L. White.

Addenda: Since this chapter was written another most timely gift has been made to the Hospital by the donors who had already done so much; they have purchased and given to the Corporation the Bancroft lot on Valencia street, thus giving to St. Luke's the entire block bounded by Valencia, Army, San Jose avenue and Duncan streets. This will make possible such further expansion in the future as God shall inspire others to provide for, thus making St. Luke's the largest and most complete private hospital on the Pacific Coast.

CHAPTER XIX

THE CATHEDRAL

THE subject of this chapter is purposely made the last of what may be called the narrative and historical part of our book because it is not only the last constructive work—the latest growth in the Diocese to the present time—1914; but because the Cathedral is in a sense the cap sheaf—or the key-stone in the building of any complete diocesan fabric.

Such at least has been the modern American tradition, though in the earliest days of the Church and all down the ages, it would seem that the bishop's Church was the very beginning of a new diocese, the first thing provided or thought of for a missionary field into which apostolic ministrations were to be permanently extended; the central spot from which should go out in all directions the evangel and the grace with which the Church of Christ is charged for the healing of mankind.

It did not follow that there should be built up there at once or at all a stately structure as a witness to the dignity of the spot, but a central seat and an altar for the apostolic overseer, as a rallying place with his co-laborers from time to time for counsel and spiritual refreshment.

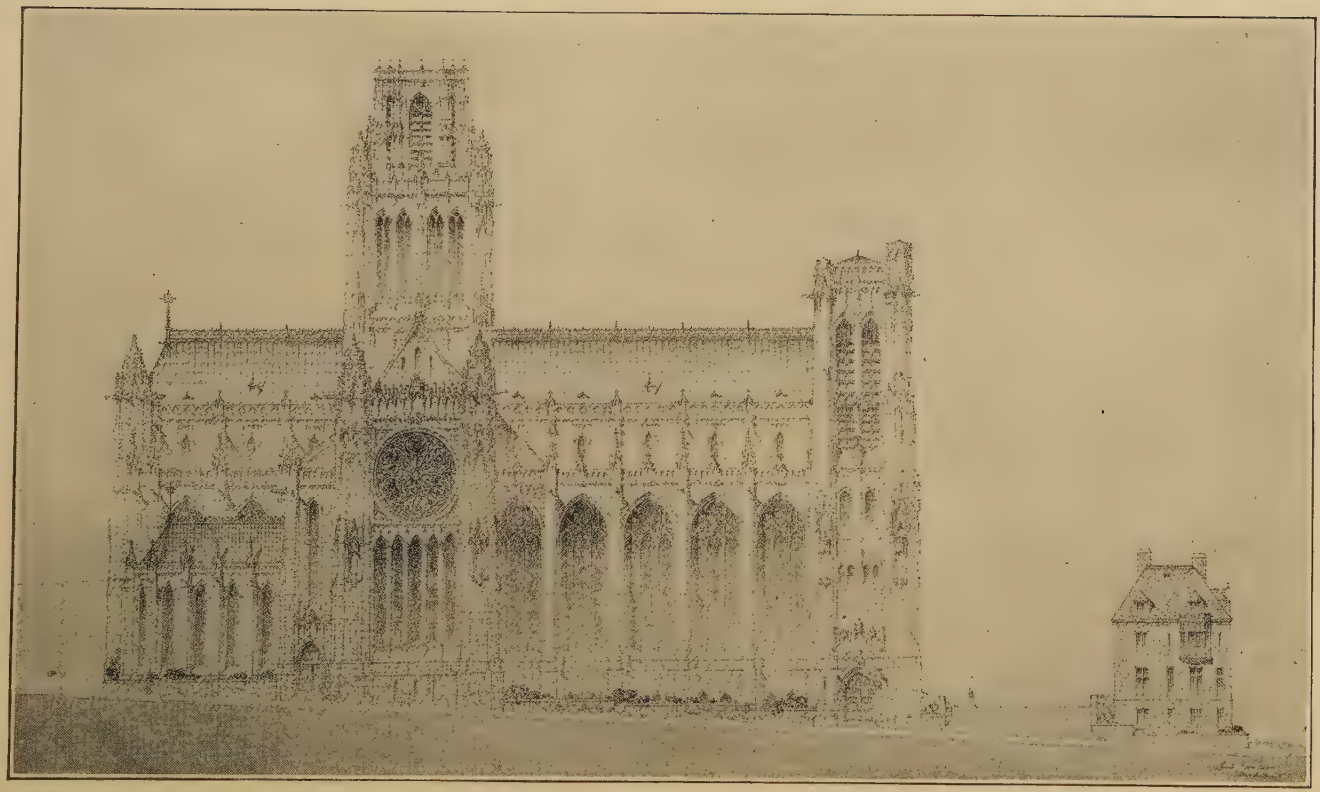
The first movement in this diocese toward any real cathedral plan—a survey for it having been noted in his convention address of 1892, and in Bishop Kip's prevision, as already related,* may be traced to the convention address of Bishop Nichols in 1896. There the Diocesan, in what he termed

"A Cathedral Forecast",†

called the attention of those who listened to his words, and through them of the whole Diocese, to what he considered a need yet to be filled in the organization of the Diocese and for its future strengthening and consolidation. He had just been speaking of the importance of studying conditions and limita-

* Bishop Kip's earlier venture, however, as related in chapter VII, sub-title "A Prevision Cathedralwise", attracted much attention at the East as a pioneering toward the institution of an American Cathedral System.

†This "Cathedral Forecast" will be found in full in Appendix "E."



The Cathedral of the Diocese of California as it will appear when completed, crowning the summit of Nob Hill and overlooking the city, the bay and the Golden Gate.

tions in order to administer the missionary work of the Diocese in the reduced and better proportioned form given to it through its division the year before. It was evidently this that led the Bishop to suggest and forecast the need of a cathedral as a means first and foremost of furthering the work of missions. He intimated indeed other purposes to be served, but chief of all was plainly the interest of missions. And so he concluded with this significant statement and recommendation: "There may be approaches to the cathedral idea, especially from the side of its missionary agencies, and I would recommend that the Bishop and Standing Committee be designated as a permanent committee to consider the matter of a cathedral and report from time to time any matter bearing upon it, with power to take any steps that in their judgment may seem wise and expedient."

It is the last part of the recommendation as well as the preliminary statement, that is especially significant of the thought in the Bishop's mind.

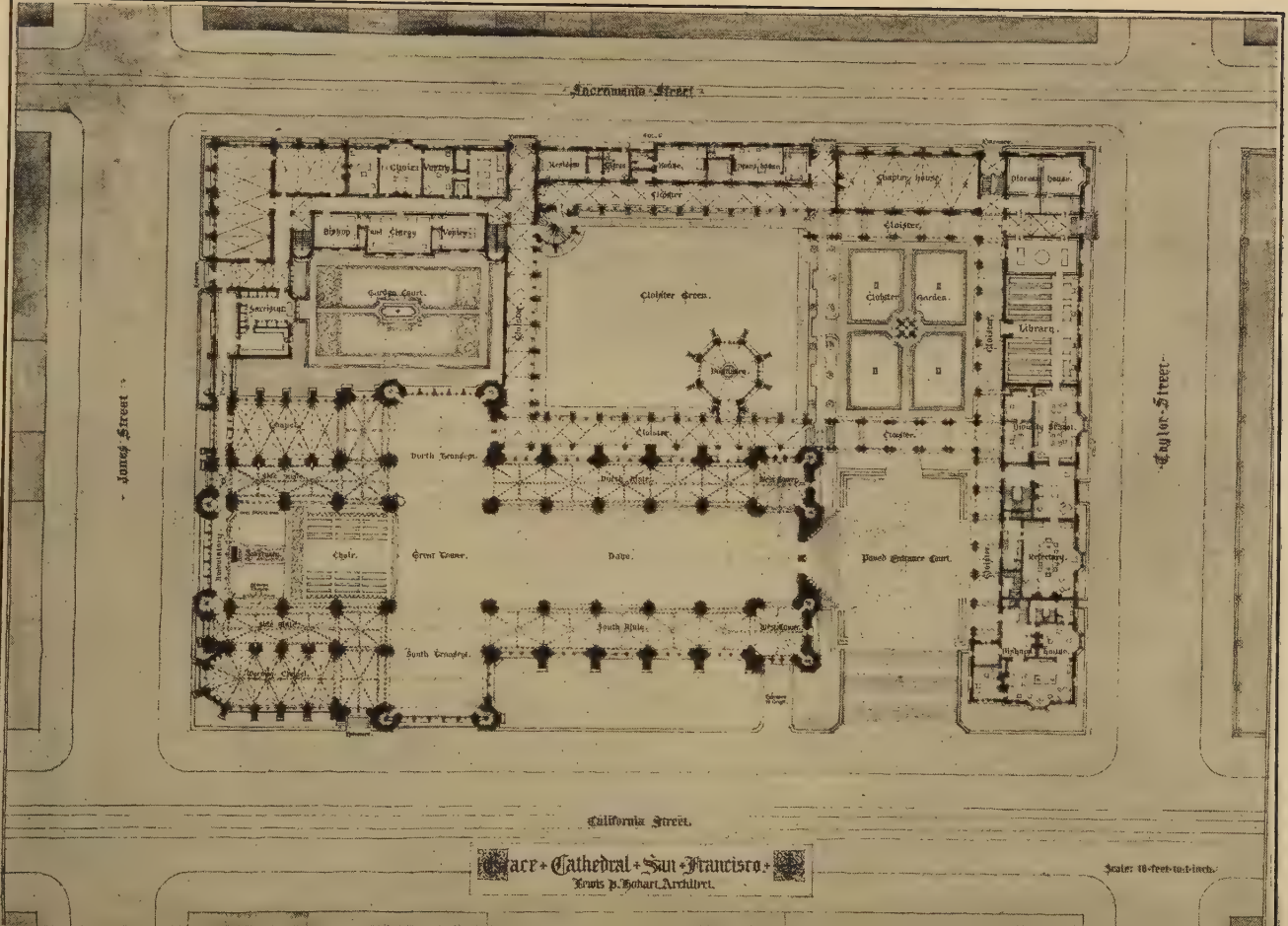
The Convention adopted a resolution, offered by the Rev. R. C. Foute, in full accordance with the recommendation of the Bishop.

Accordingly, as reported to the next convention (1897), the Bishop and Standing Committee, on the 12th of March in that year, adopted a preamble and resolutions, reciting the authority given them the year before by resolution of the Convention, and stating that the City Missionary Auxiliary of San Francisco had "brought to a condition of marked success the special work for which it was organized,* and had developed in the Good Samaritan Mission what, under the blessing of God, promises to be in itself the germ of a greater work, worthy of a true cathedral character", and which they (the Committee†) had "accepted as a Cathedral Mission".

In his convention address that year, the Bishop spoke again of this Cathedral Mission as "a proper Cathedral development", with "a true diocesan status". Then he added: "To meet the real functions of an American Cathedral, it is not adequate, as I take it, for a parish to formally call itself a cathedral, however carefully prepared the masquerade". It will after all be simply parochial, and "must lack cathedral touch with the Diocese at large, if not with the Bishop". Again he says: "The Mission,

* See Chapter XIV.

† The members of this first "Cathedral Committee" were Bishop Nichols as chairman, and Rev. R. C. Foute, Rev. E. B. Spalding, Rev. Hobart Chetwood, Rev. E. J. Lion, Maj. W. B. Hooper, Mr. A. N. Drown, Mr. C. D. Haven and Col. Geo. H. Mendell.


Sacramento Street
Jones Street
Taylor Street
California Street
Cloister Green.
Cloister Garden.
Library.
Chapter house.
Bishop and Clergy Vestry.
Garden Court.
Sacristy.
North Transept.
Choir.
Great Tower.
Nave.
South Aisle.
South Transept.
Paved Entrance Court.
Refectory.
Bishop's House.
Grace Cathedral San Francisco.
Lewis P. Hobart, Architect.
Scale: 16 feet to the inch.

which has had such marked blessing—and that in a part of the City left by the up-town movement, for which strong and widely interested cathedral energy would seem to be the very specific", "has been fostered as the work of the united Church"; "of no one parish but of all, and so comes with peculiar credentials of being cathedral-like". "If there then be nothing more than a germ—and more is not claimed for it—the germ seems both genuine and indigenous, and to have within it the possibilities of right and healthy growth".

The beginning then had been made and the foundation laid as described also in Chapter XIV.

There the matter rested for a time, save as the minds of Church people were becoming more accustomed to cathedral terms and purposes, and in its less ambitious, more practical aspects as presented in the fine work being done at the Good Samaritan, on Second street.

Acquisition of the Cathedral Block

When earthquake and fire had destroyed a large part of the city, opening the way to a general revising of plans and ideals for the Church's future, and incidentally leaving bare of their palatial homes the fine blocks which crowned the top of Nob Hill,* but by no means daunting the characteristic faith and optimism of the Bishop of California, the latter seized upon the thought that one of these blocks might be made the site for a cathedral!

It was soon found that Mr. and Mrs. William H. Crocker, whose home and that of Mr. Crocker's parents and of his own childhood, lay there in heaps of ashes and debris, shared in the same or a similar vision; and consulting together shortly afterwards the Bishop and the head of the San Francisco branch of the Crocker family became of one mind in the matter, and this resulted within a few months in a gift to the Diocese of the Crocker block as a site for a cathedral and such other buildings as should properly pertain to it. In this noble gift the other heirs of the as yet undivided estate, some of them living at the

*"Nob Hill" was the name popularly given to the region on the California Street hill from Powell to Jones Streets, from its being the site of the palatial residences of several wealthy families of the city. When, after the fire, a portion of it came to be dedicated to the use of the Cathedral, Bishop Nichols very happily called to mind a "City of the priests" of that name, near to Jerusalem, and aptly turned our slang-tainted term to read into it a prophetic significance now being fulfilled in making here a seat for a Christian bishop with his council of priests and others of the faithful in this Diocese of the American Catholic Church.

East, all readily joined, glad in this way to dedicate their old-time home to hallowed uses—saved from a mere commercialization.*

In November a corporation was formed with the name of Grace Cathedral Corporation, in which the title to this valuable property was vested. Possession was first manifested by the erection of a temporary building for a diocesan house, as elsewhere decribed, and then permission was given to the vestry of Grace Church to locate there a chapel in which the rector, the Rev. D. J. Evans, might re-assemble his scattered flock; for this was within the district covered by Grace parish, and besides it had come to be understood that in some way Grace parish would become the basis for the contemplated cathedral. Then followed a house for the rector and his family to live in. These buildings were all placed on the northeast quarter of the block.

The Pro-Cathedral

Shortly afterwards, this new chapel or Church, for it was a very Churchlike structure, seating 150 people, and well furnished, was designated by the Bishop as a pro-cathedral, and by degrees was made to assume more and more of a cathedral air.

On February 4, 1910, and as soon after as possible, by unanimous arrangement with the vestry and the necessary legal procedure, old Grace parish, with its name, its property, its rights and its endowments, with its parochial district and cure of souls, was fully and finally transferred to and merged in the newly formed Grace Cathedral Corporation, and Grace parish as such was disincorporated and dissolved.

During the year (1910), the Rev. Mr. Evans accepted a call to the rectorship of All Saints Church, Palo Alto, resigning the charge of the pro-cathedral congregation.

On nomination and appointment by the Bishop the Rev. J. Wilmer Gresham, rector of Trinity Church, San Jose, was chosen as the first dean of the Cathedral, and entered upon his duties as such in May, 1910.

Thus far and for some time after, the organization of the Cathedral, beyond its legal incorporation and entity, was largely of a tentative nature, preliminary to a full development of plans

*See the Bishop's Convention Address in the Journal of 1915, page 80, for a fuller account of the acquisition of the Cathedral Site as a gift from the Crocker family.

which were being carefully devised by the Bishop and the Cathedral Committee as authorized and endowed with power to act in 1896.

Beginning the Construction of the Cathedral

Meanwhile, too, measures had been taken toward the erection of the fabric of the Cathedral. Dr. George F. Bodley, the great architect of London, England, was engaged to submit plans, and in due time these came, and were carefully considered, but eventually were returned to him to be revised and changed in accordance with various suggestions submitted to him by the committee.

Dr. Bodley died before he could again take them up, but his pupil and successor, Mr. Cecil G. Hare, made a skillful revision, in furtherance of the suggestions from here. Then Mr. Lewis P. Hobart, of San Francisco, who had before been selected as the local architect, with Mr. Geo. A. Bos, his engineer, further adapted the plans to the views of those here entitled to pass upon them, and to local conditions, including the topography of the site upon which the great structure was to stand.

The exterior design as finally settled upon is presented to our readers on another page of this chapter, in lieu of any attempt at this stage to enter into a description of its architectural features. Some of its dimensions may be of interest. These are to be: Length of nave and chancel—inside, 296 feet; width of nave, 86 feet; across transepts, 164 feet; height of central tower, 245 feet. The material used, also, is to be brick and cement, a strong steel frame, and white lime-stone from Utah for the exterior above the solid granite of the foundation walls.

Laying of the Corner Stone

The corner stone, about midway of the site on the California street line, was laid by the Bishop on the eve of the Feast of the Conversion of St. Paul, Monday afternoon, January 24, 1910, witnessed by a larger number of Church people, citizens, clergy of the Diocese, and State and City officials, including the Governor of the State, the Honorable J. N. Gillett, who, with the Bishops of Los Angeles and Sacramento, made addresses. A drenching shower of rain not daunting the spirits of the participants in the occasion, was taken as a forecast of the courage

with which the building then begun should be prosecuted to completion. Lieut. Governor Warren R. Porter was also present at this service.

Organization and By-Laws of the Cathedral Corporation

As already stated the Corporation of Grace Cathedral was formed under the laws of the State in November, 1906. The members of the Corporation were made twelve in number.*

A revised and amended code of by-laws was adopted in January, 1913.† This was preceded by a carefully drawn preamble, which reads as follows:

"Whereas, More than the statutory time allowed for adopting By-Laws will be required for the development and due framing of such statutes and such fuller Code of By-Laws for the government of this corporation as shall properly interpret and provide for its functions, both as a civil entity to hold and manage the property and business affairs of said corporation, and as a religious body having in trust the Cathedral Church and Foundations for the Glory of God and the accomplishment of its distinctive objects, including (1) the construction, appropriation and devotion of a Cathedral Church to God's honor and worship, free to all people; (2) the provision for the *status* of the Cathedral as a duly constituted Bishop's Church; and (3) the establishment and maintenance of such an administrative cathedral center for ecclesiastical, educational, charitable, missionary and other purposes as are contemplated in and by the Articles of Incorporation, we, the members of said corporation, pending the preparation of more full and complete statutes and by-laws, now and hereby assent to and adopt the following as a Code of By-Laws for the government of said GRACE CATHEDRAL CORPORATION."

Then in Article I the membership of the Corporation, "which shall be known as the Chapter of Grace Cathedral Corporation", is declared to "consist of the Bishop of that Diocese of the Protestant Episcopal Church in the United States in which shall be the City and County of San Francisco, and eleven other per-

*These were the Rt. Rev. Wm. Ford Nichols, Mr. Wm. H. Crocker, Rev. Dr. F. W. Clampett, Mr. A. N. Drown, Rev. Dr. Bakewell, Mr. Chas. D. Haven, Rev. Burr M. Weeden, Mr. Lansing W. Ringwalt, Rev. Edward L. Parsons, Mr. Wm. F. Babcock, Ven. John A. Emery, and Mr. A. C. Kains.

†A very full statement of the history and purport of the organization of the Cathedral so far as constituted will be found in Appendix "E."

sons, all of whom shall be citizens of the State of California, residents within said Diocese and communicants in said Church, five of whom shall be clergymen and canonically and actually resident in said Diocese as follows: the Dean of the Cathedral, the Archdeacon of the Diocese, and the two Senior by service of the clerical members of the Standing Committee other than the Dean and Archdeacon should they or either of them be members of said Standing Committee, *ex officio*, and one to be annually elected, unless there should happen to be a bishop co-adjutor in the Diocese when he shall be *ex officio* the sixth clerical member, and six who shall be laymen of said Church, as follows: the Chancellor, as soon as a vacancy shall exist in the present three non *ex officio* members, when he shall become a member, the Treasurer of the Diocese and the two senior by service of the lay members of the Standing Committee other than the Chancellor and Treasurer should they or either of them be members of said Standing Committee, and Messrs. Wm. H. Crocker, Archibald C. Kains, and Louis F. Monteagle until such time as they or either of them may become *ex officio* members, or for any cause cease to be members, in which case, the Chancellor of the Diocese having previously become a member, there shall be elected annually one or two from the number worshiping regularly at the Cathedral.

The other by-laws make the usual provision for officers, meetings, etc., of a Corporation and its directors, the Bishop being President *ex officio*, and the bishop co-adjutor, if there be one, Vice-President, and the manner of choosing the elective members.

To avoid any confusion, especially in the minds of those not familiar with terms pertaining to Cathedral organization, it may be explained that it is only in *personnel* that the "members of the Corporation", and "of the board of directors, or trustees", and of the "Chapter" are the same. These are really three separate bodies, each with its own organization and functions, though consisting of the same persons.

Statutes of Grace Cathedral

These have further been ordained by the Chapter, and at present are seven in number. A summary of their provisions will be given here in fewer words and less technical terms than are used in the Statutes themselves as adopted and printed *in extenso*:

THE BISHOP OF THE DIOCESE has the right to the use of the Cathedral at his absolute discretion, and the general direction of the services at all times, through the duly constituted officials subject to the rubrics and canons of the Church and with due regard to the established use of the Cathedral in the order and conduct of the Cathedral worship. He also has the right, without previous notice, to use the Cathedral for any of the services of the Church, at any time other than the hours designated for its regular appointed services; and to celebrate the Holy Communion, or preach at any such service, whenever he shall so desire, by a three days' notice to the Dean.

THE DEAN OF THE CATHEDRAL, next to the Bishop, is at the head of the Chapter, and is the Ordinary with immediate jurisdiction and cure of souls, over all persons attached to the Cathedral. He shall, under the Bishop, decide all matters of ritual pertaining to the Cathedral services, and shall have the general oversight of the musical ordering; except that no change in the traditional use of the Cathedral shall be made without the written consent of the Bishop; and with the approval of the Bishop he is to assign duty to the clergy of the Cathedral. In the Dean's absence his part shall in ordinary things be taken by the person next in rank who is present. He shall be chairman *ex officio* of all committees of the Cathedral worshipers, unless he desires to nominate one of the committee to take his place.

On occurrence of a vacancy in the deanship the Chapter shall be summoned by the Bishop, within three months, stating the object of the meeting, and inserting in the summons the name of the person whom he nominates to fill the vacancy. The vote of the members present shall be aye or no upon confirmation of the Bishop's nomination.

The Archdeacon of the Diocese is next in rank after the Dean; he is given the oversight of all distinctly missionary agencies of the Cathedral; and under the Chapter has oversight of the general administration of its finances.

CANONS, Honorary and Active, are to be provided for by the Chapter, with assignment of duties.

The name of the late Rev. Wm. Ingraham Kip, III, the founder of the Cathedral Mission of the Good Samaritan, is provisionally recorded as former Canon of Grace Cathedral, "having been so designated before the system of organization went into effect."

THE CATHEDRAL WORSHIPERS are to have their welfare as such furthered by a committee to be chosen annually by the Chapter, and known as the Cathedral Committee, to provide ways and means for meeting the current expenses of the Cathedral congregation over and above the appropriations that may be made by the Chapter for that purpose. It is perhaps needless to say that the seats in the Cathedral are by charter "free to all people". This Committee is to consist of the Dean and the Archdeacon, *ex officio*, and twelve laymen, three of whom at least shall be members of the Chapter, and nine at least regular worshipers at the Cathedral. This Committee is divided into three groups of four each, three of whom shall be from those who are regular worshipers at the Cathedral, and chosen by the Chapter at its annual meetings for terms of three years.

CATHEDRAL AGENCIES, Missionary, Educational and Philanthropic, may be recognized or initiated by the Chapter, and the clergy appointed to the charge of these agencies are known as CATHEDRAL VICARS. Of these the first is the Rev. J. P. Turner, who has had charge of the Cathedral Mission of the Good Samaritan for many years.

Cathedral Status in the Diocese

Referring to the action of the Convention of 1896, as stated earlier in this chapter, based on the Bishop's convention address of that year concerning the matter of a Cathedral, it would appear that the purpose plainly was to give organic status to the enterprise from the first, and to leave it with those most radically and representatively identified with it to guide its evolution. It gave them a free hand to feel their way and wisely foster its growth. If the vine had vitality in our diocesan soil it would grow with proper attention. If not it would die.

Having committed its growth to the custodianship and cultivation of chosen representatives, the Diocese through its convention did not hamper them with theories. Such vines when in the stage of experiment are sometimes killed by an overtrellessing of legislative enactment. Its growth was slow and healthy and indigenous, if noiseless and without controversy, always in full sunshine of diocesan publicity. And when by the Providence of God and in the due exercise of the power committed to them the Bishop and Standing Committee after much study of Cathedral organization and statutes here and abroad

INTERIOR OF THE CRYPT.

created the Cathedral Chapter proper, the identification with the Diocese was carefully preserved in constituting the Bishop and the Standing Committee as a majority of the trustees and chapter, associating with them three others chosen on distinct lines of wide representation clerical and lay. And in the further evolution of this inalienable identification with the whole Diocese and Convention, Article I of the Cathedral Corporation provides that besides the Bishop, the Archdeacon, the Treasurer and the Chancellor of the Diocese, all of whom are in a measure representative of the whole, organic touch shall be kept ever with the Convention in the requirement that the two "senior by service of the clerical members of the Standing Committee" and the two senior by service of the lay members of the Standing Committee shall be members. From this it will be seen that besides the Bishop's Office, which by virtue of his order as well as his election includes distinctly a representative function, the Corporation is for the most part constituted of those who have had direct diocesan election or appointment and are the free and current choice of the clergy and laity either by their own voice or by the delegated voice of those they have made their representatives, something after the analogy of the status of the District of Columbia as explained in the Bishop's Annual Address of 1913.*

And growth need not necessarily stop here. Though now vitally and organically identified with the integrity of the diocesan life, if further classification by conventional enactment seems desirable by the same process of evolution it can easily find its formula in Constitution and Canon. And it is to be noted that while in *administration* the representative provision is reduced to a small and practical number, in the *work* of the Cathedral it is purposed to widen the representation by forming groups of clergy and laity around special agencies, missions, philanthropies and the like.

In its results, however, it has proved to be an instance and illustration of the Divine wisdom in making evolution one of the laws or methods of creation and applicable in the building up of the Church, as in so many other processes that are familiar to us all.

As it clearly was in the ancient Church; as it has largely been necessary anew in the American Church generally; so it may assuredly be seen here in California, that this slower, more natural process in cathedral development is producing infinitely

*See Appendix "E."

better results than could have come from any out of hand creative process, such as a decree of the convention, with a committee, probably, to carry it out, chosen from amongst its members in the usual hap-hazard way.

There is but left to be recorded the one important historical fact, already known throughout the Diocese, that the Crypt of the Cathedral has been built, and has been put to its first use for the opening services of the Sixty-fourth Annual Convention of the Diocese and to the ninth annual assemblage of the House of Churchwomen, on the morning and evening of Tuesday, the twenty-seventh day of January, in the year of our Lord One Thousand Nine Hundred and Fourteen, to the very great satisfaction of every one, and especially to the evident delight of our noble Bishop, the Right Reverend William Ford Nichols, D.D., to whose genius, persistence and patience are to be credited the beginning, founding, and carrying out thus far, under God and with His Divine Blessing, of what is to be at once the completion of the diocesan structure, and one of the chief monuments to the new San Francisco, risen from the ashes to which less than eight years before it had been reduced!

CHAPTER XX

ROUTINE AND LEADERSHIP—A SUMMARY—CHURCHMANSHIP

THE true value of the historian's work lies not in his mere enumeration of facts; but in his interpretation of facts. He has not merely to collect and classify but to appraise. He has to suggest the meaning of the past in order that his work may be a contribution to the future. An accumulation of dates, figures and details of events is of no service unless we have some key to the understanding of them. Only then can they be available as guides to the future. With such a conception of the historian's work in mind there has been throughout this history of the Church in California an attempt to note the strength and weakness of the Church life, to face frankly the failures and endeavor so far as possible to point out their causes, and to illustrate the principles and methods which have contributed to success. It remains to sum up the significance of the life and work of the Church in California for the whole period of over sixty years.

In such a survey, however, it must not be forgotten that there is one aspect of the Church's work which can hardly be dealt with in this fashion. Through all the vicissitudes of the external history of the Church, through its successes and its failures, its growth or its decline, the familiar ministry to individual souls goes on. In worship and sacraments, in public service and in private pastoral duty, Christ is continually brought into their lives and comfort and strength and guidance are won. Such work cannot be counted in figures nor estimated by the study of the larger movements of Church life. It is the undercurrent of it all. It is the most important element in it all. It is the routine of Church life which must be assumed.

What we look for lies beyond that. The question is one of contribution to the larger life of the Church. We ask as we look back, how far has the Diocese shown special power and initiative in administration, in material growth, in intellectual and educational matters; how far has it developed any special type of Christian thought, or produced great leaders? In a word how far has the Church in California risen above the routine,

inestimably important though that be, and shown a productive forward-looking leadership? It cannot be questioned but that the great commission to the Church as well as the example of her Lord require leadership of that kind. A full faith is a dynamic thing. It is never contented with what is; it must always be pressing forward to what ought to be.

Looking back then (with this in mind) over the sixty years of diocesan life we note that there are roughly speaking three easily marked periods. The first twenty years constitute a period of scattered and purely individual growth. The second score of years marks the real beginning of diocesan life and of a more vigorous growth, when for the first time the diocese seeks to understand its own unity and power. The third period is one of steady and great advance in corporate life, in initiative and leadership.

In a very interesting way the life of the Church as thus outlined reflects the life of the state itself. The pioneers were individualists. They had to be. They had cut themselves off from the land of tradition. They were a motley group gathered from everywhere. They passed in and out of the small new communities and did not take root. Towns and villages were founded, grew and died in the time which a New England pioneer would have required to clear his farm. Instability and isolation were characteristic. The Church settled easily into conformity with these conditions. It was a day of isolated, almost independent groups of Church people. Parishes which were founded grew and even died again with very little interest in their fate taken by the people in other places. The Bishop was the chief pastor of all these scattered people. With courage and persistency he performed the task laid upon him. He traveled assiduously. He held services, he comforted the sick and strengthened the weak. He was a familiar and welcome visitor but apparently he himself constituted about all the diocesan unity which was to be found.

The isolation from the East meant, too, that there was no stimulus, no inspiration and no pressure from contact with the larger body. The two or three happenings which might seem to show vigorous thinking upon the part of the pioneer Church are more accurately interpreted as hap-hazard results of its isolation. Certainly the proposal looking towards the Russian Church for Episcopal Orders which has lingered on among us as a tradition of bold initiative can hardly be interpreted as more than a chance thought. Nor can we attach much more importance to

suggestions concerning the name of the Church or the omission at first in the constitution of the declaration of allegiance to the whole Church in America. None of these matters would appear to be the outcome of consistent productive thought aiming to lead the Church to meet most fully the demand upon her. During the first period the Diocese as a whole could not work and plan with vigor and initiative and no individual leader arose who was able to take the weight of the responsibility upon himself.

It is interesting to note that the one conspicuously striking event at the close of the first period is the Breck Associate Mission project; an outside affair; a mission to California, not of California. That mission was conceived of a great ideal; it was born of a great faith. But it was neither California's ideal nor her faith. Perhaps the ultimate failure of the movement to take permanent root may be ascribed to that cause. At any rate the leadership, the vision and the initiative were not California's. She had not as yet developed any striking characteristics of the kind.

The opening of the transcontinental railroads marked the beginning of a new period for both Church and State. The barrier of mountain and desert was pierced. The days of isolation were over. California was after twenty years of pioneering in loneliness at last bound close enough to her sister states to begin to take a real part in the national life. The state did not find herself at once. Many long years were to pass before she could wake to realize that her people were one people, before they could wake to take her destinies into their own hands. Population was too sparse and means of intercommunication too few. But the new had come; the old was passing away. Agriculture was beginning to take its place beside mining; communities were growing more stable; men were taking root and thinking community-wise.

The Church followed the same process of development. She felt the influences which slipped along the miles of glistening rails. She responded to the growing stability of the community life. She shared in the wider kind of thinking. It is at this time that the Church Union comes into being with thought that the parishes of the chief city owe a duty to the community. St. Luke's Hospital begins its noble career. Other philanthropic agencies are talked of or begun. The records seem to show that there was a prodigious amount of canon-tinkering and many proposals debated for the better administration of diocesan

work. The Diocese seems at last to awake to some real appreciation of its responsibility for missionary endeavor.

Yet it must be confessed that none of these things indicate more than a stir of new life. The Church is being roused as is the State. But its activity is not characterized by any considerable and forward-looking leadership. It is only the normal reflection of the condition of society.

The second twenty years show no specially striking progress in administration. There is a woeful lack of material upbuilding and growth. There is no marked contribution to the general life of the Church nor any conspicuously high and daring personal leadership. But there is great promise; there is decided stir from routine; there is a vision of a real Church life.

It remained for the third period, these last twenty-five years, to see the anticipations fulfilled and the Church in California finding true leadership to develop a productive forward looking unified life.

A quarter of a century ago California began to change rapidly. The southern part of the State came into world view as a great health resort. Villages began to grow into towns and towns into cities. Fruit growing became an immense industry. Railroads were spread through the State sufficiently to bring a new sense of the unity of the life of the people. Stanford University was founded. The State University responded to the new impulse and its phenomenal growth began. A restiveness became apparent in political life which could presage only one thing, the ultimate downfall of the powerful interests which had heretofore controlled the State and the development of a real corporate life upon the part of the people. California was no longer isolated from the rest of the country. She felt the movements so powerfully stirring elsewhere, and the conditions of her own life were become such that she could appropriate them and express them in her own way. In a word the State had begun to find herself.

And what was true of the State was true likewise of the Church. She began to find herself; to realize her needs with a statesmanlike insight, and to press forward with a Christian devotion.

She conceived her fundamental spiritual duty (the routine of life) in a new way. As a Church she met the new conditions. She began to do things. In speaking of living men there must be reserve; but it must be noted that this new corporate life is

coincident with the episcopate of Bishop Nichols. The beginning of his episcopate is more than a mere ecclesiastical date. It is a birthday. There was new life coming in the larger community and the Church was able to take advantage of all that the State was winning. She had found a productive forward-looking leadership.

With Bishop Nichols will always be remembered other names, the names of the men who were his helpers in the difficult task, some gathered about him in the Bay cities, others the men who carried on the work in the South, who organized the new diocese there, and called the new Bishop under whose wise guidance the Church in the South was to spring rapidly forward to take her place as a diocese rivalling in strength and vision her older sister in the North. Too many of these men are living to call them by name here; but their names and their work are familiar to every reader of the pages that have gone before.

The characteristics of the new life are easily noted. The quality of a real leadership, a real productive forward looking Church life is easily apparent. The diocese feels its new unity. The Convention comes to take a large place in its life as the expression of its unity. Canon tinkering in Convention begins to take second place and there is a growing effort to center the thought of that gathering upon things that are more worth while. The missionary work grows apace. The Board of Missions becomes a vastly important element in the life of the diocese. The general missionary becomes an archdeacon and the work on the field is remarkably systematized. The convocations begin to count. The charitable institutions which depend upon the "general interest" of the people become a large factor.

There is a distinct and conscious path-breaking work in the field of diocesan organization. The admirable financial system has been commented upon above. It is not without interest that it has been used as a model in many older as well as younger dioceses. The development of the archdeaconry as a part of the Bishop's administrative system while running back to ancient models is nevertheless new in purpose and spirit in the Church in America. The archdeacon is not merely the head of the missionary organization; he is the responsible representative of the bishop in a vast number of business and administrative matters. He is the bishop's adjutant.

The House of Churchwomen is, however, the most conspicious example of this path-breaking. It is a recognition of the new place of women in society. It is an opportunity for their larger influence upon Church life. It has had a singularly successful career during the few years of its existence. It has aroused and stimulated thinking far beyond the limits of the Diocese. It bids fair to be reckoned (whatever the extent to which it is actually copied) as a most important contribution to the development of Church life.

The same forward looking spirit enabled the diocese to respond quickly and effectively to new movements in the Church at large. California stood near the beginning in falling into line in the new Sunday School movement. Its Sunday School Commission was organized among the first. Its Board of Education working over a far wider field than the Commission was among the first. Its social service work began early in the progress of that movement and the reports of its Social Service Commission attracted attention throughout the Church long before there was any full recognition of the importance of the work by the Church at large. With New York and Philadelphia, California responded at once in the early nineties to the establishment of the diaconate for women. The school then begun was premature for there were not enough students to keep it alive, but the movement bore fruit after some years in the present school with its assurance of permanence.

The relative isolation of California and the conditions which have given it to a large extent its own type of problems have produced a freedom of thinking and a receptivity towards new things which are characteristic in many lines of thought and activity. The suddenness with which the Progressive Movement took possession of the State is inexplicable as whim and caprice. It means that the State was doing its own thinking and needed only the time and the leaders to spring forward to a new conception of civic life. In the Church there has been much the same readiness for bold and progressive thinking. Instances of this in the affairs of the Diocese have been mentioned; but the Diocese has not been afraid to offer its suggestions to the Church at large.

It was in California that the first conference of a missionary department was held, the germ of the present Provincial Synod, and thence has gone out a constant impetus in the direction of better provincial organization. In connection with the use of the Revised Version in the lessons, the new scheme of alternate

lessons and the revision of the Prayer Book itself, the Diocese has been ready to take initiative. There has been a growing freshness and vigor of thinking among the clergy. There has been a constant increase of interest in civic and social concerns and a positive determination to make the Church fulfill her high mission in relation to society. No one could be in touch with the diocesan life for long without feeling that with the most earnest devotion to the best in the past there is a keen purpose to deal effectively with the problems of the present.

It would not be difficult to show evidences of the same progressive activity in Los Angeles, Sacramento, and San Joaquin; but that belongs outside our present task. It is sufficient only to mention the recent organization of the District of San Joaquin with its Standing Committee modeled on the commission form of city government, combining in itself the direction of the educational, missionary and social service and financial activities of the District.

But back of all this activity in the Diocese of California lies the great fact which makes it possible; the loyalty and unity of the diocese. With vigorous thinking there is of course wide diversity of views. There could not well be a diocese of its size where there is freer and franker expression of theological, social and ecclesiastical differences; but these diversities do not mean party strife. The diocese "pulls together" in a remarkable manner. Its Bishop has the loyalty and symbolizes in reality as well as in name the unity of his people. The new cathedral as a center of diocesan life has not only a great mission to perform but represents a present fact.

If then we look back in retrospect over these long years of Church life in California we find them chequered as all history with light and shade. Failures and achievements are intermingled. Despair has followed hope and faith has conquered misfortune. But on the whole, just as in the life of the State, a true civic consciousness has begun to emerge and leaders and people have begun to think for themselves, so in the Church there has been a growing sense of the corporate life and a growing power of productive leadership. There is but one prayer throughout the diocese today--the prayer that the leader of its leaders, the inspirer of its progressiveness, its chief seer of visions may long be spared. With gratitude to God for what the Bishop has been these five and twenty years, we have no fear as we press forward after him into the unknown future.

California Churchmanship

It has occurred to the author that something in regard to the type of churchmanship in the Diocese, especially during the earlier decades covered by this History, might be looked for, particularly by any reader interested in making out the factors that shaped the development of policy and traditions as they have come down to the present generation. Hence the following paragraphs, which will take the form, somewhat, of personal reminiscences.

The awakening which followed the Oxford Movement on the one hand, and the great Evangelical Revival on the other, in England, had only just evinced its double outcome in the Church in America, in both an ecclesiastical and spiritual newness of life. The process had not yet adjusted itself, either in England or this country so as to have balanced the effects it was producing in the minds and hearts of men, making them at once outwardly more reverent and observant of the old traditions, and inwardly more spiritual and devout; but had left Churchmen, individually and in groups, with their temperamental one-sidednesses intensified, and themselves arrayed over against one another in parties with partizan banners flying. In some instances whole dioceses were rated as belonging solidly in one or the other of these camps; and nearly every leading parish in the land was known as either "High" or "Low";* as the influence of the Oxford School or that of the Evangelical Revival was the more potent there in shaping its manner of thought; and this again was largely a matter of inheritance, or prejudice received from one's forebears.

These terms and distinctions had a meaning in those days which has since almost entirely vanished in the changes which

*The terms "High Church" and "Low Church" had their origin in the times and controversies following the Oxford and the Evangelical Revivals in the early years of the nineteenth century. The Church at the time had been sadly in need of both revivings: the one to a clearer and stronger (higher) view of her Divine inheritance of Apostolic order and Sacramental grace—of the Church itself as a Divine institution and with a Catholic heritage from its Apostolic beginnings—the other to a deeper sense of personal subjection and obedience due to the moral and spiritual teaching of the Bible. The intenser, more extreme, and sometimes narrower devotees of either movement inclined to berate those of the other school—and fell to calling names—"Puseyites," and "Puritans;"—then "High" and "Low" Church. In the one camp "Catholic," or simply "The Church," in the other "Evangelical" were the terms dearest to the hearts of all, as descriptive of themselves. Ritualism, as later understood, was scarcely involved. The "Eastward position" by the celebrant at the Altar, received the first emphasis, and then in the glorias after the psalms in the Psalter. Other than black stoles were unknown. To "preach in the surplice" was then ventured by one after another, while the Evangelicals clung to black gowns in the pulpit till they were all worn out. The writer does not remember to have seen a colored stole, or even a short surplice and cassock worn by a priest, even in New York or New Jersey, till after 1867, and not in California before about 1876.

have taken place through the enlargement of the Church not only in numbers, but up to a welding into one mass, at once more catholic and more evangelical than was then to be imagined. There were then no "Ritualists," or "Broads" or "Catholics" or "Protestants" with the opprobrium now commonly attached to these terms. But the mutterings of the Cheney-Cummins schism were just beginning to sound ominous, and a little later resulted in the small body called "Reformed Episcopalians." For this one or two attempts were made to secure a footing in California, but without lasting result.

The great leaders in this country were Bishops Hobart and George W. Doane, in what was rather the dominant school, in the Church at large and in the General Convention; while on the opposite side were such strong men as Bishops McIlvaine of Ohio and Meade of Virginia—"giants in those days".

Feeling that their principles were not being sufficiently safeguarded and promulgated through the ordinary agencies of the Church the Evangelicals founded, and fostered by every possible means, theological seminaries, and an educational and a missionary society strictly bound to the propaganda of their own ideas; and it is only within the past few years that this last has been harmonized with the General Board of Missions.

Such was the era in which the beginnings were made in California Churchmanship. The clergy who came here first, Mines and Wyatt and Bishop Kip were recognized as High Churchmen; so, too, was Dr. Ver Mehr, though with a unique tone of mysticism more characteristic of the Evangelical School. Nearly all of those arriving later were of the same sort. And so it came about that the new California diocese was reckoned commonly among those arrayed under the High Church banner, though here on the ground there was little thought of impressing upon it this distinction.

Coming now to the next decade—the sixties—very much the same conditions continued. Of the clergy who were here the most active and influential were of a type very similar to that of the first foundation layers, a number of them being from Nashotah. Of the laity comparatively few had strong predilections one way or the other. Much the same may be said of the decade beginning with 1870. There had arrived, however, one or two strong men with the stamp of Ohio or Virginia Churchmanship upon them, notably the Rev. Henry D. Lathrop, rector of the Church of the Advent, San Francisco, whose personality

soon made itself felt and was heartily welcomed by the Bishop and other clergy.

While at the East the rating of California Churchmanship had not changed, here in California itself it would probably be defined as "Conservative High."

About this time there wandered into the Diocese a meek young clergyman from Ohio, coming with fear and trembling for he had been told of the High Church or Puseyite Bishop who reigned here. Uncertain of the reception he might meet when he reported by letter and was assigned to one of the old mining district parishes, to which he at once betook himself glad of a refuge at so safe a distance. In due time an episcopal visitation was appointed for his church, and again he was overcome with awe. But after it was over he expressed himself as greatly relieved, for Bishop Kip had treated him just as well as his old bishop could have done! He has now to his credit many years of faithful service and wears his colored stoles and short surplice without scruple.

Party lines have never been visible here to the general observer, though occasionally a trace of them has been apparent. Once or twice they were said to have been drawn in the organization of the Standing Committee of the Diocese. One clerical member of the Committee, after several years service, himself a strong man and the rector of nearly or quite the largest parish in the Diocese, conceived himself to be entitled to the chairmanship of the committee on an occasion of its vacancy. But he was a pronounced Evangelical and imagined at least that he was being discriminated against for that reason. Probably he was. He did not hesitate to let his aspirations be known, also his surmisings as to the cause of his disappointment. Being again elected a member of the Committee at the next Convention he then claimed it as his *right* to have the chairmanship; and this time it was good naturedly given to him by his fellow members—and he held it for that one year.

Some of our readers will remember that the late Dr. James De Koven was elected bishop of the Diocese of Illinois, as it was then, to succeed Bishop Whitehouse, and that the majority of the Standing Committees in the American Church failed or refused to give consent to his consecration as a bishop, among these being the Standing Committee of this Diocese. In the Convention Journal of 1875 the California Standing Committee's report states that it declined, on March 9th of that year, "to

sign testimonials or to give its consent that the Rev. James De Koven, D.D., Warden of Racine College and bishop-elect of the Diocese of Illinois, be consecrated a bishop in the Church of God."

The opposition to Dr. De Koven's consecration rested solely upon his extreme views, unconcealed and boldly professed by himself, in regard to certain sacramental doctrines of the Holy Communion. "I believe", he declared, "in the real actual Presence of Our Lord, under the form of bread and wine, upon the altars of our churches. I myself adore, and would, if it were necessary or my duty, teach my people to adore, Christ present in the elements under the form of bread and wine." (See G. G. Perry's History of the Church of England, page 642, in the Appendix, in which a history of the Church in America is sketched by the Rev. J. A. Spencer, S. T. D.) This controversy, heated and prolonged, marked the topmost reach of the High Churchmanship of that day in this country.

Our Standing Committee at the time fairly represented the Churchmanship of the Diocese, and its action aroused no special stir or objection in the Convention, and so far as appears had been unanimous. Its clerical membership included Dr. T. W. Brotherton, who considered himself a pretty stiff High Churchman; the Rev. Benjamin Akerley, a Churchman of about the type of Bishop Kip; the Rev. Elias Birdsall, a typical Nashotah man, and recognized as probably the best trained theologian in the Diocese, and the Rev. H. D. Lathrop, whose position has already been sufficiently defined. The four lay members, John A. Stanly, Wm. F. Babcock, R. W. Kirkham and Hiram T. Graves, were all as devoted and intelligent Churchmen as there were then in the Diocese.

Sustaining the Churchmanship of the Diocese at the time as "Conservative" its action in regard to the first revision of the Prayer Book may be cited. This was not in any sense a party question. In both schools of Churchmanship there existed an equal aversion among many to laying "irreverent hands" upon the venerated Book of Common Prayer, though perhaps for somewhat different reasons.

At any rate in the General Convention of 1880 a movement was started under the leadership of some of the strongest and most actively progressive of both clergy and laity with a view to adapting the Prayer Book Services to the new conditions then becoming manifest throughout the land and calling upon

the Church to renew her activity in the mission fields and to adjust herself to changing social customs and habits of thought; while recognizing without question an injunction that no point of doctrine touching the Creeds or Sacraments was to be involved.

When later the first stages in the proposed "revision and enrichment of the Prayer Book" had been agreed upon in the next General Convention, and were submitted as was required to the several dioceses, and so came before the California Convention, a committee was appointed to consider and report upon the matter. This committee consisted of the Rev. Dr. E. B. Spalding, the Rev. Hobart Chetwood, the Rev. Dr. James Abercrombie and the Rev. Elias Birdsall. In the Convention of 1886 this committee presented a report (see Journal of Convention, 1886, Appendix "F",) in which it put itself on record as considering it "inexpedient to adopt the proposed changes", or "at any time to make a comprehensive revision of the Prayer Book". The committee embodied its views further in a series of resolutions, which were adopted by the Convention, without any recorded opposition, and at a time when there was a full attendance, and so far as remembered without any expressed dissent. The report of the committee gave evidence of careful thought and of its basing its argument on constitutional grounds and seeming danger of hasty action. Two years later (1888) a similar notification of further action in the matter was placed before the Convention of that year, and on motion was simply "laid on the table", where it remained!

Whatever else may be said of these proceedings they seem to have fairly represented the sentiments of the Diocese a quarter of a century ago.

Further comment now will be confined to citing action in the same (?) Diocese of California in its Convention of 1913, actually taking the lead in these very matters with which less than a generation before it had shown so little sympathy. For by resolution the General Convention was then memorialized "to inaugurate such a revision and amendment of the Prayer Book as to meet more adequately the needs of special occasions and present day conditions." There was included also a proposed amendment of the Title Page of the Prayer Book which would in reality change the name of the "Protestant Episcopal Church in the United States America"; and this was adopted, in full Convention, practically with entire unanimity.

This History of the Diocese of California is too near the end of the purpose in view when it was begun to venture further discussion, or even statement on these subjects. But taken in connection with other evidence of extension and advance along such lines as Social Service, Missions, and Cathedral building as may be found in the pages of this book, the query is raised, "What now would be a suitable designation for California Churchmanship?"

How would "Progressive Catholic" answer?

THE RT. REV. WM. HALL MORELAND, D. D.,
Bishop of Sacramento.

CHAPTER XXI

THE DIOCESE OF SACRAMENTO

This now vigorous Diocese covers all the Northern part of California, from a line commencing at the Pacific Ocean where the southern boundary of Sonoma County begins, and running thence easterly along the southern bounds of that and Napa, Solano, Sacramento, Amador and El Dorado counties to the State of Nevada.

All its earlier ecclesiastical life was passed as a part of the Diocese of California, having such scant nurture as was provided by the General Church for her great child on the coast of the Pacific, through the kindly episcopal ministry of Bishop Kip.

Those who have read the foregoing History will realize that the larger share of Bishop Kip's time and attention during the first two score years of his episcopate were absorbed in journeyings oft and pioneering visits through the mountains and broad valleys of Northern California.

Scarcely had he landed firmly upon the streets of San Francisco and received its welcome, when he proceeded up the river and by stage to the interior in response to calls which came to him from the mining regions, till then the most famed part of the Golden State as known to the eastern people from whose midst he had come out on his apostolic mission.

Therefore, as was said in the record referred to, the Bishop spared not himself in the effort to plant the Church and minister to her scattered children all through these districts.

To a large extent it was making bricks without straw, for neither men nor money were sent to his help in reply to the appeals which went by every post to the Atlantic Coast.

So far as could be seen, the promise for the future of California lay in those hills from which men might "lay up gold as dust," or dig it out of the stony rock. Commerce and agriculture had not yet begun to compete seriously with that prospect in men's minds.

As late as 1871-4, when the division of California was being discussed in convention, the opinion was freely expressed that

while the Southern part of the State would have to remain missionary ground indefinitely, that at the North could be expected to become a self-supporting diocese in a very few years.

The Rev. John Henry Ducachet Wingfield, D. D., LL. D., titular rector of Trinity Church, San Francisco, was consecrated to the newly created Missionary Jurisdiction of Northern California, on December 2, 1874, having been elected thereto by the General Convention of that year, and came almost immediately out to his new field of labor.

Bishop Wingfield, as his first official act before leaving the east for California, called the convocation of the district together for its primary meeting, to be held on May 6, 1875, in Sacramento. Eight clergymen attended out of the sixteen transferred to it from the old diocese, and lay representatives from seven parishes and one mission were present.

In Appendix "C" will be found a full list of the clergy of the district, and later diocese of Sacramento; but there is here inserted also the list of clergy as officially laid before the primary convocation, with their location at the time as a basis and beginning of the history which is to follow:

Rt. Rev. John Henry Ducachet Wingfield, D. D., Bishop, Benicia.

Rev. J. Lloyd Breck, D. D., Rector of St. Paul's Church, Benicia, and principal of "St. Mary of the Pacific."

Rev. A. Peyton Anderson, Rector of Emmanuel Church, Grass Valley.

Rev. J. H. C. Bonte, Rector of Grace Church, Sacramento.

Rev. John Sedgefield Thomson, Rector of Christ Church, Eureka.

Rev. George R. Davis, Rector of Trinity Church, Nevada City.

Rev. John Cornell, Missionary at Large, Wheatland, Yolo County.

Rev. Thomas Smith, Rector of St. John's Church, Petaluma.

Rev. W. H. Moore, Rector of Church of the Ascension, Vallejo.

Rev. E. B. Church, Officiating at Crescent City.

Rev. T. E. Dickey.

Rev. D'Estaing Jennings, residing in New York.

Rev. C. C. Pierce, Officiating at Placerville.

Rev. William Vaux, Chaplain, U. S. A., Benicia.

For the numerous other associated charges and points ministered in, some at the time with organized missions or "parishes," readers are referred to the story of Church work in these regions as already told in the History of the old diocese, and to the list of parishes and missions in Appendix "B." The clergy afterwards engaged in the District, with their locations, will also be found listed in appendices "B" and "C."

The parochial reports found in the journal of this convocation are too incomplete, and lacking in unity of plan, to be made the basis of accurate statistics, but the number of communicants may be given as about 600.

The Rev. John Cornell, from the newly organized mission at Wheatland, however, adds an interesting list of other "neighboring" points at which he had ministered, as follows: Woodland, Knight's Landing, Smartsville, Lincoln, Dixon, Red Bluff, Oroville, Redding, Downieville, and Gridley Station. Other missionaries and rectors also extended their services to numerous stations beyond their stated cures.

Just to glance through the spirited record of Bishop Wingfield's missionary journeyings as presented with the annual addresses to those early convocations, is to take one back twenty years to the experiences of Bishop Kip in the first years of his episcopate over that same field.

Many familiar names appear—some of them mining camps then in their glory, now fallen into the decadence soon to result in complete elimination from the map; here and there one founded upon more durable rock, or upon a "trail" which time had developed to a route for permanent traffic not then dreamed of, over which, on steel rails, great agricultural products were to pass down into the markets of the world, and so grow to substantial permanence. Others again with names new-coined from the same mintage which had given to the earlier period its grotesque vocabulary perpetuated by Bret Harte. Besides these there are also the more sober and established, Napa, Sonoma, Woodland, Petaluma, and the like.

Yet there was left a plenty of long mountain stage lines for the new bishop's breaking in to true pioneering experiences, as well as need for private conveyances.

On these trips services were held under all manner of roofs, public, semi-public, and private; preaching, baptizing, confirmations and Holy Communions, catechising of children, and visits from house to house in towns and on farms.

Speaking of his first visit to Marysville the Bishop said: "Here I found no rector, but a most active and devoted lay reader, under whose ministrations for more than a year the congregations had actually increased. Would that we had more such laymen—men who would feel that if no minister could be obtained the services of the Church must be kept up. And many who stray away would be retained in the fold."

Benicia Becomes Episcopal Residence

Bishop Wingfield on his arrival in the District had chosen Sacramento, its chief city, as his residence. But circumstances soon made it necessary to change this. In the account of his official acts appended to his address to the Convocation of 1876, he says: "June 12, I decided to accept an invitation to the rectorship of St. Augustine's College at Benicia, and accordingly made preparations for immediate removal."

The Bishop, or the new missionary jurisdiction, had inherited from the old diocese the two schools at Benicia, some account of which has been given in the latter part of Chapter VII. These educational institutions may at first have seemed to the good Bishop quite an attractive and promising feature in his new field. But serious difficulties soon presented themselves chiefly growing out of the large indebtedness resting on both properties. That of St. Augustine's consisted of sixty acres of land, largely upland, just to the north of the town, with improvements; and that of St. Mary's of lots 9 to 16, in block Number 40, in the town itself, constituting one whole block, well located for such school purposes, with a good building recently erected.

St. Augustine's had indeed become an incorporated institution, but St. Mary's appears to have remained Dr. Breck's private property. It was upon the retirement of the Rev. Mr. Tucker from the rectorship of St. Augustine's that the Bishop was asked to accept that position. And upon Dr. Breck's death, a year later, the Bishop further assumed the charge of St. Mary's, "until such time as the will of its founder could be carried into effect." The will provided for a board of trustees "to be chosen by the conventions of the two dioceses within the State of California," thereafter to be a corporate body.

Upon Dr. Breck's death, too, the Bishop accepted the rectorship of St. Paul's parish, Benicia.

Both of these schools continued for a time to be very prosperous, to all outward appearance, with their high standing as educational institutions.

It is evident from a remark in his convocational address of 1878, not only that the added burden was wearing upon him, but that he was restless, besides, on account of its interference with missionary activities in the open field of his great district. "This is a sad and weary work for me," he says, "and more especially because I have grave doubts as to its compatibility with the duties of my office as a bishop of the Church of God."

St. Mary's School was the first point at which the financial pressure became acute. An issue had to be met which he knew had been impending before and since the death of Dr. Breck, who had mortgaged the property to a bank, and thus added to the incumbered situation, he said in the address above quoted. The interest had not been met, and now the trustees were required to meet both that and the principal and make provision for the future. "None of the board," he said, "were willing to assume such obligations and the property was ordered to be sold by the bank." . . . . "Accordingly the property was sold at public auction, on the 12th of June, 1877, myself being the highest bidder. Your bishop was moved to come to the rescue, and personally assume obligations involving a very large amount of money, by a desire to save to the Church an institution which had cost many tears and prayers at home and abroad, and had beyond doubt hastened the departure of its founder. . . . . Hoping that the friends of Dr. Breck and the Church at large would sustain my action, I accepted the care and the burden which I trusted would be only for a brief season, but on the first of January, 1878, I found myself responsible for the sum of $18,411.20, with interest at ten per cent."

The Bishop then secured the services of an educator of large experience and success in the person of Rev. L. D. Mansfield.

In part the Bishop attributed the financial difficulties he had to contend with to the general financial stringency then prevailing, but still more to the want of interest in their own schools by the Church people of California. Both conditions no doubt contributed to it, the latter being the more disheartening because of his own strong views upon the value of such distinctive training as children should receive in the schools of

the Church, which he had gained in the somewhat different atmosphere of the Eastern and Southern States, and also because of some want of understanding, probably, of the different feeling of the people generally in California. Nor can the unfortunate weakness in Dr. Breck's foundations, as heretofore sufficiently referred to, be left out of the count.

The Convocation of 1879 was much concerned at this time by the election of Bishop Wingfield to the vacant episcopate of the Diocese of Louisiana, and the Standing Committee anticipated any public announcement of it, and introduced in the Convocation resolutions expressive of this generally felt concern, and strongly wording the desire of its members and of the Church throughout the District that their bishop would see his way to remain among them. These resolutions were unanimously adopted, and must have served to cheer the Bishop's heart, and perhaps helped to a decision to decline what would probably have been a more congenial work in the Southland which was dear to him.

At any rate he struggled on to the end where he was. But a crisis had come in his life, and wrought an entire change in the plans and ambitions with which he had begun his episcopate. Between the two schools and the parish at Benicia his energies and his time were so largely drawn upon that he could no longer devote himself as he had done to the pioneering missionary work and shepherding of the scattered sheep which had been his chief pleasure. His visits to the parishes and missions of the district had to be less frequent and more hurried; though one wonders that they could still be so many and so devoted. For not alone the demands of the schools upon his personal supervision as their educational head, but the daily growing entanglement in the meshes of financial stress made his burden heavier year by year. But he still hoped on.

The convocational addresses, almost without exception, were charged with strong expressions of feeling in regard to it, those especially of 1880, 1881 and 1883. "It seemed that the propitious hour of prosperity was about to dawn upon our educational work in view of the rapid completion of the overland railroad," and through Benicia, and that "soon again our land will be blessed with prosperity, and acting on this belief I will keep the institutions open as long as my means will allow, ... willing to do all in my personal power to advance the cause of Christian education."

In 1881 the Bishop's language is still more emphatic, charging the boards of trustees of both schools with having "abandoned all thought of the institutions over whose interests they were appointed by the Churchmen of the whole State, and thrown all the burden of debt and stigma of failure on one man, and he a missionary bishop of the Church. . . . . But he is not dismayed. Abandoned by the parent diocese, unsustained by his own jurisdiction . . . . he will continue to stand by his work to the last."

Then follows another plea for the vital importance of Church schools as a means of Christian education, and for recognition of the schools at Benicia as equipped and able to give such education if only sustained by the patronage of the Church families of the State. Two years later, speaking on the same subject, he declares that "education is the most important department of the self-maintaining activity of the Church of Christ. By education the Church takes possession of her place and share in the coming age. By education she brands upon the minds and hearts and hands of another generation the treasures of faith and love and duty, which came to her nineteen centuries ago, and of which to the end of time she is the sole trustee in the interest of humanity. . . . . Education then, is necessary, not merely to the well being but to the very existence of the Church. Could she cease to educate she would cease to live."

St. Mary's Hall was not opened again after its usual closing exercises on May 20, 1885. And St. Augustine's, also, seems to have been allowed as quietly as might be, to die of inanition in 1889, leaving the poor Bishop saddled personally, with their bankrupted estates.

September 30, 1886, Bishop Wingfield notes in his journal the reception of announcement by telegraph of his election to the episcopate of the Diocese of Easton, and on October 3, "respectfully declined the honor."

The whole work of the Church in this District had much of the treadmill character all during the twenty-odd years of Bishop Wingfield's active episcopate. However hard and steadily he and his faithful few helpers trod on and on, always uphill, progress forward seemed impossible, and the (Church's) position stationary, while the real output, though continuous, did not remain to be measured by ordinary processes. Though the baptisms and confirmations had numbered many hundreds,

and even thousands, and many names had from time to time been placed upon the canonical clergy list, still, according to the summaries of statistics the 600 communicants had grown only to 1332 at the end of twenty years (1894), and the clergy canonically resident in the District from the original fourteen to only twenty-two. So great had been the fluctuations of population, and so slow its growth, especially in the mining communities. Nothing but the most patient and understanding faith could sustain the workers under such conditions. Estimated by the usual measures of success in their ministry as missionaries and rectors, the hardest working, most self-sacrificing laborers in such a field would look like "failures;" and it is little wonder that parochial and missionary charges scarcely averaged two years continuance, and that canonical residence of the clergy in the District was so frequently ended within four of five years. All honor to those who did persist beyond that; and patient charity for those who did not better endure the ordeal!

It was about this time that more attention began to be given to farming and fruit industries in the valley lands, inviting a more stable population, and conducing to the growth of towns and cities, in which permanent homes were established, and riches began to accumulate, however slowly, but of a character not so likely to take onto itself wings and fly away. Under these changing conditions, too, missions and parishes of the Church commenced to assume staying qualities with prospects of growth more encouraging to people, pastors and bishop.

Two years later, soon after the convocation of 1896, Bishop Wingfield was stricken down suddenly and was not afterwards able to perform any official duties. The newly appointed Standing Committee assumed such functions of administration as it could perform, and the Bishops of California and Utah made such visitations in the District as were required.

As soon as it could be arranged the Presiding Bishop of the Church gave to the Rt. Rev. Dr. Anson R. Graves, missionary bishop of The Platte (Western Nebraska), provisional charge of the jurisdiction of Northern California. Bishop Graves made two extended visitations here, and his presence and the vigorous measures adopted by him, proved both acceptable to the clergy and people, and timely as a beginning of the transition which was to come.

Death of Bishop Wingfield

Bishop Wingfield passed quietly away at Benicia, July 27, 1898, "released from suffering and a multitude of cares and crushing burdens."

The departed Bishop has been recently characterized by one of his clergy who knew him well as "a gentleman of the old school, a true Christian of loving qualities, a just administrator and father in God, true as steel to his friends, loyal and considerate to his clergy, and an eloquent preacher. He laid foundations solid and strong."

For further testimonials regarding his life and character, the reader is referred to the notice of a memorial service, a few pages further on.

At the next General Convention, in October, 1898, the Rev. William Hall Moreland, rector of St. Luke's Church, San Francisco, was elected to the missionary bishopric of Sacramento; for the same Convention had so re-arranged the missionary jurisdictions, or districts of the country as to constitute the Northern part of California, together with the Western part of Nevada, a new district under the name of the

Missionary District of Sacramento

Mr. Moreland—later in the year given the honorary degree of Doctor in Divinity by the University of the South—was consecrated in his old parish, St. Luke's, San Francisco, on January 25, 1899, by Bishop Nichols, presiding, and Bishops Abiel Leonard, Kendrick, Barker, Johnson (of Los Angeles) and Perrin of Columbia. This was the first episcopal consecration on the Pacific Coast.

One of Bishop Moreland's first official acts after his consecration was to preside at a memorial service for Bishop Wingfield, at St. Paul's Church, Benicia, on February 10th, at which Bishop Nichols was present, and "paid a glowing tribute to the soldier spirit of the late Bishop, manifested as it was, in constant toils, unwearying labors, missionary zeal, and above all in remaining steadfast at his post of duty, when ill health, domestic tragedy, dying schools, increasing financial entanglements, and the (thrice) repeated calls to other episcopates combined to tempt him to desert his post where, as he believed, God had placed him." "Other voices were raised at

this service," as Bishop Moreland further said in his first convocational address, "to tell of his fervid eloquence, his power as a preacher, his intellectual abilities, and to recite numerous instances of his personal affection and devotion to his clergy and people."

"And here I would put on record," he added, "for myself, that wherever I have gone in Northern California I have found many to whom the memory of Bishop Wingfield is exceedingly precious."

The First Convocation of the new District of Sacramento was held in Sacramento, October 17-18, 1899. There were then twenty-four clergy canonically resident in the District, of whom four were in Nevada. Three others were officiating in the District, though not canonically resident. The number of communicants reported was 2336, of whom 432 were in Nevada. There were also 52 parishes and missions, some of these latter unorganized, of which seven were in Nevada.

These figures are here given to facilitate any comparisons which may be sought, with conditions precedent or subsequent. Other similar data may be found appended to the journal of convocation of 1899.

New Policy Outlined by the New Bishop

In his primary address to his convocation, Bishop Moreland struck clearly several key-notes to what was to be the policy of his administration of the District: Self-support to be sought and secured as soon as possible, so releasing the General Board of Missions of the large expense now borne by it in the District's maintenance; at the same time he outlined a plan for creating an adequate endowment for the support of a diocese, to be fully realized possibly in five years, at the outside in ten years. It need only to be said here that chiefly through his own vigorous personal and official leadership and genius for organization, especially for financial purposes, the plan then proposed was worked out, and resulted, as will be seen, in an ample provision for independent diocesan status in 1910.

The next feature in the Bishop's proposed policy was a vitalizing and expansion of the local district missionary system. Little if anything had as yet been made of this—a habit that

had, indeed, been inherited largely from the old diocese. The small appropriation from the General Board had almost alone been depended upon for fostering the missions of the District. A systematic revenue was to be provided for the local missionary Board, and this was to be used in the support of local missionaries, while at the same time, in response to an increased appropriation from the General Board, a regular annual offering from all congregations for general mission was to be taken; and besides, the Sunday schools were to be taught to make Lenten collections for the same object. The result in the first year was that the local missionary treasury received $524.85 as against $137.67 the year before, and the General Board of Missions received from the Sunday schools alone, $514.38 as against $130.93 the previous year!

Bishop Graves had introduced into the District the use of Advent tents for collecting children's offerings for the local missionary system. This Bishop Moreland endorsed and perpetuated.

The next note struck in this proposed symphony of united energy and progressive activity was in behalf of a fund for the relief of disabled clergy and of the widows and orphans of the deceased clergy—for which also Bishop Graves had paved the way in his short provisional administration of the District.

Finding the titles to Church property in a confused and unsatisfactory condition the Bishop took steps to become a corporation sole; and later secured the incorporation of the District, after the plan as worked out in the Diocese of California. (See Chapter XII).

The final "Key-note" struck in that primary address to Convocation further developed the theme in the RESCUE OF THE OFFERTORY, to which in conclusion, several telling paragraphs were devoted.

This was an application to the larger field of episcopal administration of policies which the Bishop had before so ably and successfully applied in his rectorship of St. Luke's parish, San Francisco. Such other agencies as the Woman's Auxiliary and guilds of various sorts, were also stimulated to greater and more Churchly activity by the Bishop's spirited admonitions and appeals along these lines.

Doubtless, too, the effectiveness of it all lay largely in the promptness with which it was announced to the District with-

out stopping to feel his way, but while he was in the first flush of newness among his people and they were on the qui vive and ready to receive with some enthusiasm any plans which the new leader might commend to their approval and co-operation.

At any rate, results showed that the Bishop's genius for such leadership was demonstrated through a general readiness on the part of clergy and laity alike to help in realizing the plans which were outlined to them so clearly and forcefully.

To be sure it may well be said that all this was owing in part to the foundations which had been so patiently laid in the preceding episcopate. It is well known that soil which had not before been broken or which had long lain fallow, is in the best possible condition for cultivation and the production of a desired crop. In this case it was only needed that some such man of business and organizing genius as Bishop Moreland should follow close upon the quite different type of bishop as represented in either a Wingfield or a Kip.

Flourishing missions were started all over the District, as may be seen by reference to the list of parishes and missions in Appendix "B," while many old parishes had begun to give evidence of new life.

"A prodigious housecleaning over the whole District in the payment of old debts, the dust of accumulations in local parishes and missions," accompanied and was stimulated by the efforts made in behalf of the larger, general objects to which clergy and people had been led to direct their attention and their contributions," as was remarked at the time.

In 1901 it could be reported by the secretary of the District Board of Missions that seven new Churches had been built that year. Expansion in the home field was to be noted year by year. To read of all this in the journals of convocation was like reading a romance. The story had its ups and downs, of course, but ever onward seemed the guiding principle before bishop, clergy and laymen. The gathering of the endowment fund had not progressed as rapidly as had been hoped, but it had progressed. In 1907, after a most vigorous canvas led by the Bishop himself, over $22,000 was raised, of which nearly $11,000 was in cash, making $32,000 within the District itself. But it was decided to put off to 1910 the application to be admitted as a diocese, with the determination that the whole $40,000 aimed at should be in hand.

Ambitions and hopes were more and more aroused, and plans devised for making of the missionary district a diocese, self-supporting as to its episcopate at least; and at the end of another three years it could be reported that the endowment fund had been increased to $45,000, raised within the District.

Meanwhile the local growth, spiritually, financially and in other ways continued not only unchecked, but rather stimulated.

In 1907 Western Nevada had been detached from the District, leaving as its bounds, once more, those of the old jurisdiction of Northern California.

When 1910 came, there were found to be in the District 2887 communicants, 36 priests and deacons canonically resident, 17 parishes and 31 organized missions, several of these latter stronger than some of the parishes a few years before. There were also 46 Church buildings and 17 rectories and parsonages.

Upon this showing the Convocation of 1910, held in Santa Rosa, organized as a diocese and adopted a resolution asking the General Convention, which was to meet in the fall, to admit it into union with that body, as the Diocese of Sacramento.

There came now, too, automatically, as it were, an additional $20,000 from certain funds at the East held for such purposes by the General Board of Missions, making the total endowment for the episcopate of the new diocese, $65,000. A bequest by Mr. Wm. Carson of Eureka, afterwards, increased the Diocesan funds to $75,000.

Sacramento a Diocese

Bishop Moreland had elected to remain as diocesan bishop; and to quote from a sermon of the Rev. J. T. Shurtleff, of Eureka, preached at this year's convention (1913), which has been the source of some of the above record: "Since we have attained the dignity of a diocese no backward step has been taken, new places have been opened, an archdeacon has been placed in the field," and the communicants have increased to 3009 as reported to the convention of 1912.

It now only remains to note a few important items which have been deferred till the story of making ready for advancement to the dignity of a fully organized, self-supporting diocese

should be told, and this sketch of the History of the Church in Northern California, since its separation from the Diocese of California in 1874, will be ended—with a reference of the reader to appendices "B" and "C" for complete lists of the clergy canonically resident from time to time, and of organized parishes and missions. This last, as a matter of convenience, includes the whole record from the founding of each one before as well as since 1874.

The Pacific Churchman, published in San Francisco, was the recognized official organ of the District of Sacramento for several years, by special arrangement with the publishers, till in 1903, a local Church paper, "The Sacramento Missionary," was started as a quarterly publication. From the first this has been well conducted, and has fulfilled the purpose for which it was intended, being widely distributed, mainly without expense to its readers, and now published monthly except in mid-summer.

Episcopal Residence

Further to unify the work of the District and center it at Sacramento the Bishop in 1901 purchased a fine central location and erected an episcopal residence. The District having no funds for this purpose the Bishop was obliged to borrow money on his own responsibility, giving as security an insurance policy on his own life. This situation was quickly relieved by the donation of $3,900, from the Woman's Auxiliary United Offering of 1901, and the balance of the cost was met by annual rentals paid by the Bishop, aggregating $5,500. Inspired by this example, the trustees of the residence personally provided taxes and insurance, thus shortening the time of debt. This beautiful and comfortable home is equal to any episcopal residence in the United States and is now wholly paid for.

The Woman's Auxiliary

This was one of the first things to respond to the new life which had been infused into the District at the end of the 19th Century, as already related. Before that it had been scarcely other than a federation of ladies' guilds, with the objects of their interests confined to local matters. By degrees it grew into a wider vision, and extended a portion of its endeavors throughout and even beyond the District, till its

members could be taught its real relation, primarily, to the General Missionary work of the Church, as being auxiliary to the General Board of Missions.

A Japanese Mission

In 1904 a mission to the Japanese of Sacramento was started by Rev. C. L. Miel of St. Paul's, Sacramento. Mr. Roku, a trained catechist of Osaka, was the first teacher, being ordained priest by Bishop Moreland. In 1909 the Bishop secured from the Board of Missions a grant of $2,000 towards purchasing a Japanese mission house. The Japanese Christians themselves contributed $1,000 gold, and the remaining $2,500 was given by Eastern friends. The diocese now owns this spacious mission house, wherein a neatly appointed chapel gathers the young men, some Japanese women and a Sunday school, all under the pastoral care of Rev. P. K. Kajitsuka, who was ordered deacon and priest by Bishop Moreland, after four years of probation, Rev. Mr. Hori returning to Japan. The mission is a center of Christian influence which extends to the orchards and rural communities for miles around Sacramento.

The Home of the Merciful Saviour

This was the first Church institution of a purely unselfish and charitable nature in the District. Its institution was due to the pathetic need of one little child of neglect and misery, diseased beyond hope of recovery with tuberculosis, and so inadmissible to any hospital. It was the loving faith of Mrs. Geo. E. Swan, warmly seconded by her husband and by the Bishop and Mrs. Moreland, which led to the founding of this Home in 1907, without shelter, nurse, medicines or money. This was the situation when a meeting was called at the episcopal residence. Friends and helpers responded to the appeal that was sent out, and money came freely even from unexpected quarters. Within a few months a three story building with seventeen sunny rooms was secured, pleasantly located and suitably prepared and furnished throughout for the care of little invalids, with an indebtedness of $2,500 on account of the purchase of the ground on which it stood. The next year, $1,000 as the beginning of an endowment had been secured, and current expenses paid. It has been greatly enlarged since and prospered and blest in its work, being now

recognized and generously sustained by the whole community, and adopted by the Woman's Auxiliary of the diocese.

Mission to the Indians

In 1900 the Bishop began a systematic tour throughout the Indian country, especially the counties of Siskiyou, Humboldt and Del Norte. He baptized many, and most interesting is the recital of his experiences in shooting the rapids and penetrating to these mountain fastnesses. The result was the establishing of a mission station at Hoopa Indian reservation in Humboldt County. A chapel and priest's house were built. Rev. W. T. Douglas was the first resident missionary, then Rev. W. B. Clark. The difficulty of keeping a priest there was so great, and the Presbyterians being actively at work, the enterprise was suspended for a while. It has now been actively revived, but in a new virgin field, forty miles from the reservation. Rev. J. E. Shea and wife, whose post office address is Orleans, Humboldt Co., have been living there in the midst of a population of 700 Indians since 1912, till then the largest company of Indians without teacher or missionary of any sort in the territory of the United States. Their work has been greatly blessed. It is supported in part by the Board of Missions and partly by private benefactions.

Pro-Cathedral and Cathedral House

An anonymous giver at the East, in 1908, placed $30,000 in the hands of the Bishop toward the erection of a Cathedral Memorial House. This was vested in the Episcopal Trustees, and the next year saw a substantial and handsome building under construction on the half block which had been bought with funds from the East.

The pro-Cathedral itself thus far is only a modest mission Church, with a small wooden building, but a growing congregation.

In 1913 the annual Convention of the young Diocese created the Trinity Cathedral Corporation, with seventeen representative clergy and laity as directors of the Chapter, the Bishop, of course, being president. To this body has been transferred the Cathedral site and buildings upon it. The Cathedral Chapter takes supervision of the Japanese Mission,

Home of the Merciful Saviour and the Squirrel Inn, the last named being a home where 150 men are sheltered nightly during the winter season.

The Diocese of Sacramento, although but three years old, is one of the strongest in material possessions of the American Church, having episcopal residence, diocesan house, Japanese mission house, Squirrel Inn lodging house, Home for Invalid Children, an Episcopal Endowment Fund of $75,000, and other funds and assets amounting to over $50,000. (See Appendix F.)

In the intricate and important work of clearing and transferring titles to Church property all over the District, the Bishop had the expert assistance of Hon. N. P. Chipman, Presiding Justice of the Appelate Court of the Third District of the State of California. Justice Chipman was for several years the chancellor of the diocese of Sacramento. Others honored in this manner have been the Hon. James L. English (1875 to 1885), J. M. Gregory (1886), R. D. Cravens (1887), W. B. Lardner (1888 to 1910).

Much more might be written, and in greater detail, of this interesting diocese, but it is hoped that at least a foundation has been laid which shall assist future historiographers in chronicling the record of its further attainments.

Note: For Parish and Mission Chronicles see Appendix B.

THE RT. REV. JOSEPH HORSFALL JOHNSON, D. D.,
Bishop of Los Angeles.

CHAPTER XXII

HISTORY OF THE DIOCESE OF LOS ANGELES

By Percival Hall Hickman, B. S., Historiographer

(Note.—For an account of the planting and growth of the Church in Southern California, prior to the setting off and organization of the Diocese of Los Angeles, the reader is referred to the earlier History of the Diocese of California, especially chapters IX, X and XIII; also to Appendix "B." —D. O. K.)

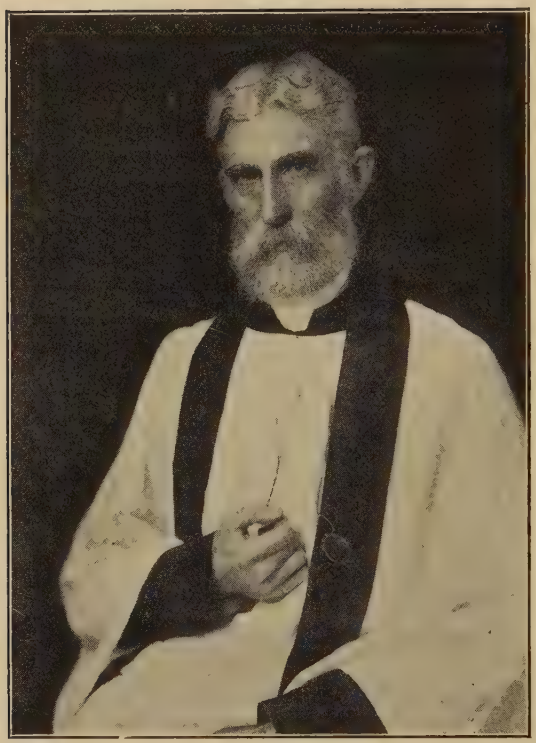
The Primary Convention

On Thursday, December 3rd, A. D. 1895, the Primary Convention of the New Diocese met in St. Paul's Church, Los Angeles, to organize the Diocese.

On October 8th, 1895, at Minneapolis, the Bishop of California, "having received due notification that the consent of the General Convention had been unanimously given to the erection of a new Diocese within the limits of the Diocese of California," declared his "election of that Diocese," "as the one of which, by Divine permission, I am to remain as Diocesan," and issued his call for the Primary Convention of Los Angeles, the House of Bishops having concurred in the action of the House of Deputies, taken on the preceding Saturday, October 5, setting apart the seven Counties of Santa Barbara, Ventura, Los Angeles, San Bernardino, Riverside, Orange, and San Diego, as the area of the new Diocese.

The Convention Sermon was preached by the Right Reverend Wm. F. Nichols, who also celebrated the Holy Communion, and anticipating the future growth of the Diocese, chose as his text parts of the 31st and 32nd verses of St. Matthew's Gospel, "The Kingdom of Heaven is like to a grain of mustard seed which a man took," "the Kingdom of Heaven is like unto leaven which a woman took."

This anticipation of growth has been realized. At the last Annual Convention, May, 1913, the Bishop in his address bore



THE REV. A. G. L. TREW, D. D.

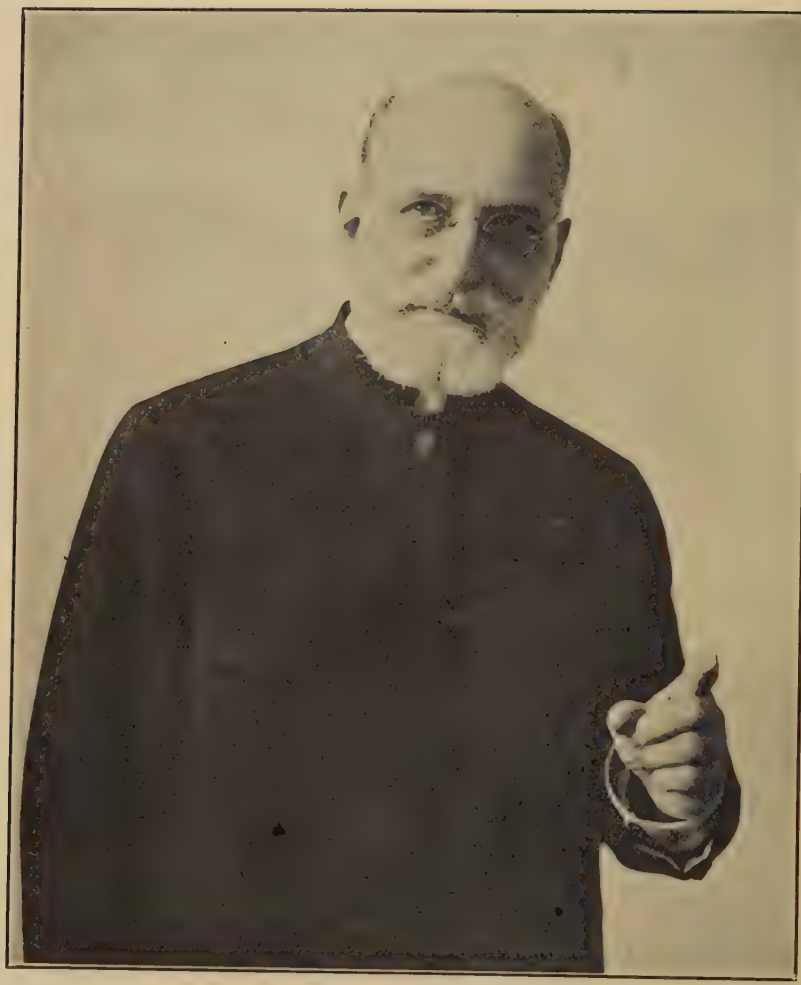
Dr. Trew was born in Cornwall, Canada, in 1842. Graduated, B.A., at Trinity College, Toronto, where he also received the degree of M.A. in 1873, and D.D. in 1889. He was made deacon in 1867, and advanced to the priesthood in 1868. He came to California in 1876, and in both the old Diocese and that of Los Angeles filled many positions of importance. He died January 8, 1915.

witness to this growth. "The Diocese came into existence eighteen years ago this last December, and there are some things that ought to be borne in mind. At that time there were less than thirty clergymen at work in Southern California. At the present time we have the names of about one hundred clergy upon our list, not to mention those who, though not canonically connected with the Diocese, are residing here and performing occasional duties. Then, the number of places to be visited by the Bishop was forty-six, and many of these were feeble Missions. Now, each year, I must visit at least ninety Parishes and Missions and a number of Institutions which require a Bishop's oversight from time to time. To perform this part of the canonical duties of his office, altogether, at least one hundred and ten official visits must be made by the Bishop, not to speak of duplicate visits which the exigencies of the work require." (Page 62, Jo. of 1913).

The leading cause of this growth is, of course, the rapid increase of population; but closely in association with the primary cause stands the remarkable fixity of the clergy and laity who founded the Diocese, and their prolonged period of work and co-operation within the new Diocese.

Thirty-one priests and four deacons were entitled to sit in the Primary Convention, and two priests on the roll of the Diocese were not yet so entitled. Of these thirty-seven clergymen, fourteen priests and two deacons are today upon the clergy list of the Diocese and nine of them actively at work. One, the Rev. Milton Church Dotten, Ph.D., continues to administer the Parish of All Saint's Riverside. At the Primary Convention he was elected Secretary of the Convention and served ten years until his voluntary retirement at the Convention of 1905. He had appointed the Rev. Alfred Fletcher his assistant at the Primary Convention, and that clergyman, succeeding him in 1905, entered this year on his ninth term of service.

The founder of the Diocese, the Rev. Archibald George Lister Trew, D. D., who was received into the Diocese of California November 11, 1877, was elected a member of the Standing Committee at the Primary Convention and chosen the President. He has continued to occupy that position by successive elections, and by the last Convention, of 1913, by a vote of fifty-three clergymen out of fifty-seven voting, and by thirty-two lay ballots out of thirty-five. He was also made



REV. P. H. HICKMAN,
Historiographer of the Diocese of Los Angeles.

Mr. Hickman was born in Philadelphia, January 2, 1854. Graduate, B.S., of University of Pennsylvania and of the G.T.S., made deacon in 1884, and priest 1885, by the Bishop of Pittsburg. Was Professor of Mathematics in Racine College for two years, and of Church History at Washotah, 1894-95. Served as missionary and rector in Pennsylvania and Illinois, 1884-'93, and was examining chaplain for Bishops McLarin, Nicholson and Spalding (of Colorado), and Honorary Canon of the Cathedral in Denver. Coming to California in 1902, he has served at San Bernardino, San Pedro and Oceanside, in the Diocese of Los Angeles; and as deputy to the General Convention of 1901 from Colorado.

chairman of the Committee of Canons at the Primary Convention and still discharges the duties of the office. His name appears in the Journal of 1897 as chairman of the Board of Examining Chaplains; it so appears in the Journal of 1913.

At the First Annual Convention in 1896, the Rev. Henderson Judd was elected Registrar of the Diocese and was relieved only because of advancing years by the Convention of 1912, which, by resolution, "extended its gratitude to the retiring Registrar," and declared that "It is impossible to adequately express the great obligation we owe him for his faithful and painstaking labors that have placed in our possession historical riches of the greatest value—such as will remain a memorial of his work for all time." (Page 45, Journal of 1912).

In tenure of parochial duty there comes, next to the Rev. Dr. Dotten, the Rector of Christ Church, Ontario. This clergyman, the Rev. Richard Hodges Gushee, assuming the charge of Ontario prior to the meeting of the First Annual Convention, has brought this rural Parish to a position of distinguished influence, maintaining a ritual of marked dignity and beauty and establishing the Parish as the rallying center of the "Catholic Party" in the Diocese.

Beside these clergymen stood a body of laymen whose continuous service to the Diocese was also an important cause of its steady growth. In 1894, Bishop Nichols had appointed three of these laymen, Mr. Henry T. Lee, Mr. Thomas L. Winder, and Dr. J. E. Cowles, to represent Southern California on the Committee to prepare for the Division of the Diocese ("Historical Sketch," page 25, prefixed to the Journal of the Primary Convention). At his first Convention, 1896, Bishop Johnson appointed Mr. Lee to be the Chancellor of the Diocese and he served the Diocese with unremitting zeal and great ability till his death in Holy Week, 1912. Addressing the Convention of that year, the Bishop said of Mr. Lee: "I think that it has been given to few Bishops to enter upon their work with a man of Mr. Lee's great force of character, natural ability and culture to stand at their right hand. He had passed his early years in close touch with some of my very best friends in the East, and when I came to Los Angeles it was with their congratulations in my ears that I was to find a layman in this Diocese, so wonderfully gifted as he, ready to help in the work committed to my charge. I have had rare chances to measure men at home and abroad. It is my conviction that nowhere in the Church Councils have I seen a man who had a broader

grasp of truth and a more cogent power in enforcing it than the grand man whose loss we so greatly deplore. Through these sixteen years your Bishop has been obliged to deal with problems involving very perplexing legal questions; problems which required judgment and wisdom to solve. I was always glad to sit at the feet of Mr. Lee as a learner and, so far as I have been saved from mistakes, I gladly and affectionately recognize my obligation to the man who from the beginning of my Episcopate has been the Chancellor of the Diocese of Los Angeles. The tribute that was paid to him by his fellow citizens a few weeks ago, in this very building, I felt to be a tribute to the Church itself which he loved so well." (Pages 62 and 63, Journal of 1912).

For sixteen years, too, the Diocese was served by another layman, Mr. John Bakewell Phillips, of All Saints' Parish, Pasadena. At the Primary Convention he was elected a member of the Board of Missions and served upon the Board till his death, and in like manner upon the Committee on Finance; and, like Mr. Lee, frequently represented the Diocese in the General Convention. "In both of these capacities," said the Bishop, to the Annual Convention of 1912 (Page 61 of the Journal), "he has been faithful to everyone of his duties with a fidelity which was characteristic of him in every sphere of life. He was one who always took himself and his work seriously. Whatever he had to do he did it with all his might. He was intolerant of slip-shod business methods. Nothing but the very best suited him and he was always unsatisfied until he had found what he deemed to be the best solution of any problem with which he was confronted. . . . . That was and is the spirit we need in all of our work in the Church, as well as our business and, as shown by Mr. Phillips, it has done much for our Diocesan life." (Page 61 and 62, Journal of 1912).

During these eighteen years the office of Treasurer has been in the hands of two laymen only, Mr. George W. Parsons, now of St. James', Los Angeles, 1895-1899, and Mr. Wm. C. Mushet of the Epiphany, Los Angeles, elected in 1899 and still serving.

The Election of the Bishop

These clergymen and laymen have sustained the Episcopate of Bishop Johnson.

His election took place on the second day of the session, December 4th, upon the first ballot.

Twenty-seven of the thirty-two clergymen in attendance upon the Convention cast their ballots, three of the clergy not being entitled to vote for a Bishop. Seventeen of the twenty-seven clerical votes were cast for the Rev. Joseph Horsfall Johnson, D. D., Rector of Christ Church, Detroit; and of the thirty-eight lay votes, Dr. Johnson received twenty-one, twenty being necessary for a choice.

Dr. Johnson was nominated by Mr. George A. Skinner of Riverside, and the Rector of St. Paul's, Los Angeles, the Rev. John Gray, during whose rectorship the building was enlarged to its present size, supported the nomination.

The Diocese had a candidate from its own clergy, afterward chosen, in 1901, to the Missionary Bishopric of Honolulu, the Rev. Henry B. Restarick, Rector of St. Paul's Parish, San Diego. Mr. Restarick had done a notable missionary work in the towns surrounding San Diego, through a body of lay readers, perhaps the largest body of readers at work in the American Church under the direction of a single Parish priest. He was nominated by the Secretary of the Board of Missions, the Rev. Wm. B. Burrows, of the Messiah, Santa Ana, the nomination being supported by Mr. Irving B. Dudley of St. Paul's, San Diego; and Mr. Restarick received three clerical and three lay votes. One vote each was given to the Rev. R. C. Foute, of San Francisco, the Rev. Percy C. Webber, of Massachusetts, and to the Rev. Alfred S. Clark, Rector of Christ Church, Los Angeles.

For the present Bishop of New York, the Rev. David H. Greer, D. D., five clerical and twelve lay votes were cast. He was proposed by Mr. Louis Thorne of St. John's, Los Angeles, and the nomination was supported by the Rev. Benjamin Hartley, Rector of the Parish of Our Saviour, San Gabriel, and by the future chancellor of the Diocese, Mr. Henry T. Lee.

The Canonical Testimonial of the Bishop-elect was signed by eighty-five laymen, of whom fifteen were delegates to the Convention of 1913, and one sat in that Convention in priest's orders. Of these fifteen, two, Dr. J. E. Cowles and Mr. Wm. C. Mushet, were elected Deputies to the General Convention by the Convention of 1913; two, Dr. J. E. Cowles and Mr. H. E. Brett, to be members of the Standing Committee; one, Mr. Wm. C. Mushet, a member of the Board of Missions and

Treasurer of the Diocese and of the Board of Missions; one, Mr. Alfred Moore, an Alternate Deputy to the General Convention; and one, Mr. A. W. Morgan, a Director of the Corporation of the Diocese.

Within three months of the signing of the Testimonial, on St. Matthias' Day, 1896, Dr. Johnson was consecrated by the Rt. Rev. Thomas Frederick Davies, D. D., Bishop of Michigan, the Rt. Rev. George Worthington, D. D., Bishop of Nebraska, and the Rt. Rev. Ethelbert Talbot, Missionary Bishop of Wyoming and Idaho, assisted by the Bishops of Salt Lake, Ohio, Milwaukee, and Tennessee (co-adjutor), in Christ Church, Detroit, and on March 21st performed the first act of his Episcopate within the Diocese by appointing the Rev. A. G. L. Trew, D. D., Examining Chaplain.

The First Annual Convention

Two months later the Bishop met his Diocese in Council at the First Annual Convention, May 26th, 1896.

The first business was the adoption of Constitutions and Canons. At the Primary Convention the Constitution and Canons of the Diocese of California had been referred to the Committee on Canons, and the Committee now recommended their adoption by the Diocese of Los Angeles, with such amendments as local conditions required. In addition they recommended the substitution of the word "Constitutions" for Constitution; the addition of the words "in law" to Article II., making it read: "The Church in the Diocese of Los Angeles accedes to the Constitution of that branch of the Holy Catholic Church known in law as the Protestant Episcopal Church in the United States of America, and recognizes the authority of the General Convention of the same," and provided for the election of "Alternate Delegates."

In the Canons, the Committee recommended a provision that the funds of the Diocese "be vested in the Church Extension Society of the Protestant Episcopal Church in Southern California," until the "Corporation of the Diocese" be established, "as there is now pending in the court an important cause, the decision of which will necessarily involve the settlement of many points as yet uncertain." The Constitutions and Canons as reported by the Committee were adopted, with one material change only.

"The presence of women duly elected by their parish or mission as lay delegates to this Convention," was noted (Page 26 of the Journal), and "the Chair ruled that as women as delegates had been so privileged at the previous Convention of the Diocese, he deemed the precedent established their right to vote at this Convention." Ten women had been elected by five Missions and five were then sitting in the Convention. In consequence Article IV of the Constitution was amended requiring that "the Lay Members shall consist of male delegates."

The Diocesan Funds

The Canons established "the Church Extension Society" as the custodian of the Funds of the Diocese. These funds were four in number, as reported by "the Committee appointed by the Primary Convention to report on the Division of the Trust Funds of this undivided Diocese," namely:

"1st. The Episcopal Endowment Fund.
2nd. The Widows' and Orphans' Fund.
3rd. The Disabled Clergy Fund.
4th. The Eastman Educational Fund.

"1. The Episcopal Endowment Fund was originally subscribed many years ago at a time when there were but one or two congregations in this part of the State. . . . . The total amount of the Fund is stated by the Treasurer of the Diocese of California as $15,694.38, of which the Diocese of Los Angeles will be entitled to not more than $410.42.

"2. The Widows' and Orphans' Fund. This fund amounts to $11,601.72. Of this amount $5,000 were given by Mr. Geo. W. Gibbs, the Founder of the Fund, with the express condition that in event of division his donation should be retained by the Diocese of California . . . . There remain $6,601.72 to be divided.

"3. The Disabled Clergy Fund. This Fund on December 1, 1895, amounted to $19,021.14, the collections made in the several congregations . . . . annually on Christmas Day, with the exception of $202.33 given as personal donations and a bequest of $450.00 specially limited to the Clergy of San Francisco and Oakland . . . . for the common benefit of all the clergy of both parts of the Diocese.

"4. The Eastman Educational Fund was established by the bequest of Mrs. C. K. Eastman, of Stockton, and was made a Trust Fund under the charge of the Bishop and Standing Committee of the former Diocese of California for the benefit of theological students belonging to the Diocese. Students from this portion of the old Diocese were its beneficiaries equally with those from that portion which is now the Diocese of California, and the Diocese of Los Angeles has an equal right to its proportional share of the Fund. Its capital, May 1, 1895, was $45,513.07."

The Committee recommended that these Funds, save the Episcopal Endowment Fund, be divided on "the ratio between the number of the clergy in the respective Dioceses on December 3, 1895, to wit: one to two."

At this ratio the Funds were divided and the Diocese of Los Angeles secured (Journal of 1897, page 56), for:

The Episcopal Endowment Fund	$ 434.84
The Widows' and Orphans' Fund	1,162.69
The Disabled Clergy Fund	5,972.94
Total	$7,570.47

At the conclusion of their report of this fact to the Convention of 1897, "the Committee on Division of the Trust Funds" expressed "in the most cordial terms its recognition of the courtesy and brotherly spirit which have marked the action of the Diocese of California" (Journal, page 57).

This spirit had governed the Mother Diocese in all the proceedings affecting the organization of the new Diocese. At the Primary Convention a generous "Minute from the Proceedings of the Board of Missions of the Diocese of California was read," which

"Resolved: That in view of the fact that the new Diocese will be organized on December 3rd, this Board makes the following proposition to the Board of Missions of the new Diocese when the same shall be organized, viz: That the new Board take charge and become responsible for the stipends of the Missionaries in the new jurisdiction from the first of December, the commencement of the third quarter of the fiscal year.

"And in order that they may start with a clean balance sheet that this Board assumes, on behalf of the old Diocese, all

responsibility for the liquidation of the indebtedness of the Missionary Fund, amounting to $1,435." (Journal, 1895, page 45).

While "the Trustees of the Fund for Aged and Infirm Clergy and of the Widows' and Orphans' Fund," "Resolved: That the present appropriations from these two Funds to beneficiaries residing in the new Jurisdiction be continued for the balance of the fiscal year." (Journal, 1895, page 45).

In addition personal pledges of one hundred dollars annually toward the Funds of the new Diocese were made by the Rt. Rev. W. F. Nichols, D. D., the Rev. John Bakewell, D. D., the Rev. R. C. Foute, D. D., the Rev. E. B. Spalding, L. H. D.; by Dr. H. C. Davis on behalf of St. Luke's Church, San Francisco; by the Rev. G. E. Walk, on behalf of Trinity Church, San Francisco; by the Rev. E. A. Hartman, and Major W. B. Hooper; of twenty-five dollars by the Rev. F. J. Mynard, all of the Mother Diocese, in their cordial sympathy with the Southern Daughter. These pledges continued till the close of the fiscal year 1898-1899. The funds were entrusted to the care of the Church Extension Society."

The Church Extension Society

This Society, which looks to the Rev. Dr. Trew as its father, and who has served as its President from its inception, was incorporated "in March, 1887, as the result of action taken by the Convocation of Southern California at a meeting at San Gabriel, in January, 1887. . . . . There are three chief purposes sought to be gained by its agency. They are: 1. To assist in securing land for Churches, Parsonages, and other Church purposes, while the price is low, in new towns and settlements. . . . . The Society has thus acquired lots for the Church in Redondo Beach, Inglewood and Long Beach. 2. To assist Mission Congregations in building or acquiring Churches . . . . and other necessary buildings. . . . . Under this head the Society has made loans varying in amount from $200 to $500, to Missions at Sierra Madre, Glendale, Duarte, and Redondo in Los Angeles County, Colton in San Bernardino County, Fallbrook and Escondido in San Diego County, and St. James' Mission in San Diego City. 3. Previous to the incorporation of this Society there was no general corporation which could hold property for the uses of the Church in California. This was the third purpose of the Society; and the

Society holds the title, in trust, for Church land at Inglewood, Redondo Beach, Sierra Madre, San Pedro, Glendale, Boyle Heights, Long Beach, and Pomona, in Los Angeles County; at Montecito in Santa Barbara County; at San Jacinto and Murietta in Riverside County; at Colton in San Bernardino County; at North Leucadia in San Diego County." Journal, 1898, pages 74 and 75).

The Church Extension Society held the trusteeship of the Diocesan Funds till March 13th, 1899, when it turned over securities in the sum of $12,295.87 to the Board of Directors of "The Protestant Episcopal Church in the Diocese of Los Angeles," a corporation. (Journal, 1899, pages 80 and 81).

The Missionary Keynote

While these financial arrangements were in process by the Convention, the Bishop, in his initial address, placed the keynote of the work of the Diocese on Missions. He suggested a watchword for the Diocese. "Fear Not."

"Let us 'Fear Not.' God has called us to this work, and in the consciousness of this glorious vocation, let us fear for nothing as we plan for the upbuilding of the Kingdom here in this field committed to our care."

"This leads me to speak," the Bishop continued, "of what I consider to be the gravest responsibility resting upon us, one and all alike, Bishop, Clergy, and Laity. I have on many occasions expressed it as my conviction that for a number of years to come, our energy should be turned very largely to missionary efforts. I conceive that to be the primary work of the Bishop. He is a man sent to men. His mission is to souls, and what he is, every Priest and Deacon and Layman in his own place and way should feel himself to be." (Journal, 1896, pages III and IV).

One half of the clergy of the Diocese were Missionary priests. The Board of Missions reported: "There are eighteen missionaries who are receiving grants directly or indirectly from the Board, and services are being maintained at twenty-six stations." (Page 54, Journal, 1896). One Mission, All Saints', Montecito, the first in the long train of the new Diocese, was admitted into union with the Convention (pages 26 and 65), and two Parishes, Christ Church, Ontario, and Christ

Church, Coronado, formerly St. Peter's Mission (page 42; and Journal of 1911, pages 30 and 31); while the Committee on the state of the Church enthusiastically declared its opinion "that the position of the Diocese of Los Angeles, both as regards the number of its clergy and laity, and also its financial standing, is in advance of a majority of the Dioceses and Missionary Jurisdictions of the American Church." This judgment they supported with the statement: "There are within the limits of the Diocese nearly 4,000 communicants, over 5,000 confirmed persons, and about 8,000 persons baptized into our branch of Christ's Holy Catholic Church. There are in existence within our territorial boundaries 16 parishes and 27 organized Missions; 37 clergy, of whom 31 are engaged in active work." (Pages 66 and 67, Journal, 1896).

The Missionary efficiency of the Diocese was further increased by the appointment of a "Standing Committee on Sunday Schools" by this first Convention on the recommendation of the "Special Committee on Sunday Schools," appointed at the Primary Convention on the motion of the Rev. J. D. H. Browne of Covina. By this action Mr. Browne became the father of the Diocesan Sunday School work (Journal, 1895, page 35). The Committee, of which he was chairman, also recommended "that there should be Sunday School Institutes in Los Angeles and other places, and that there be held an Annual Convention of Sunday School workers, with delegates from all the Sunday Schools of the Diocese, to meet in the month of November." (Journal of 1896, page 71).

The recommendations of the Committee were adopted, the Canons having already provided for a "Committee on Christian Education."

The Retirement of Bishop Nichols

At this Convention (1896), the Bishop of California terminated his relation to the Diocese of Los Angeles by submitting his report as Provisional Bishop, noting that he had "officiated 13 times in nine places; delivered 6 sermons and 11 addresses; celebrated the Holy Communion twice; ordained one to the Diaconate and confirmed 34 on six occasions." The first confirmation was administered at St. Peter's Mission (now Christ Church), Coronado, and the person made Deacon was the Rev. Harvey Stickney Hanson, in St. Paul's Church, San Diego, where he became assistant. (Journal of 1896, pages 99 and 100).

The Bishop of the Diocese reported that he had "officiated 58 times in 58 places. Delivered 26 sermons and 20 addresses. Celebrated the Holy Communion 15 times. Confirmed 229 persons on 16 occasions." Of these the Bishop had confirmed 50 at Christ Church, Detroit, his former Parish, on the evening of March 8th, his first confirmation; on March 26th, at Holy Trinity, Covina, his first in the Diocese. "Licensed 2 Lay Readers, advanced one to the Priesthood, and deposed one person from the ministry. We have 6 candidates for Priests' Orders in this Diocese." (Journal of 1896, page 11).

The priest ordained was the Rev. Henry Alfred Brown, in charge of St. John's San Bernardino, in his own Church, on the Sunday after Ascension Day, May 17th, 1896.

DIOCESAN INSTITUTIONS

The Hospital of the Good Samaritan

At this time there were but "two institutions in this Diocese," said the Committee "on Church Charities," stating that "The Hospital of the Good Samaritan, formerly St. Paul's Hospital, was incorporated in Los Angeles on the 26th of August, 1887"; by its articles of incorporation to "be conducted under the auspices of the Protestant Episcopal Church," and "remain under the fostering care of the Church," securing this position by the requirement upon its Board of Directors of "seven members of the Protestant Episcopal Church in Los Angeles County," but also providing "for representatives for five Churches upon the Board other than those belonging to the Protestant Episcopal Church." (Journal, 1896, page 73).

"Sister Mary had been conducting a private hospital called the Los Angeles Hospital, situated on what is now California St.," states Archdeacon Marshall, Secretary of the Hospital. "This was taken over by the new organization and Sister Mary became the first Superintendent. The purpose of the Hospital organization as stated in the by-laws first adopted was 'to minister to the bodies and souls of humanity without regard to race, creed or condition.' Its first permanent home was in a two story frame building on the corner of 16th and Hill Streets, from 1891 to 1894. In 1894 the property on West

7th Street was purchased and here the Hospital made remarkable growth. A year later, the title, 'The Hospital of the Good Samaritan' was adopted.

"In 1912, to provide for the growth of the work, on the 25th Anniversary of its organization, the Hospital was consolidated with the Columbia Hospital, the newest, with the most modern equipment, in the City; a majority of the stock (25,009 shares) of the Columbia Hospital Association being received by the Hospital of the Good Samaritan in exchange for its properties. Seven of the members of the Board of Directors of the Hospital of the Good Samaritan, designated by the Bishop, were elected the Directors of the Columbia Hospital. The transfer was made November 19, 1912.

"The new Hospital of the Good Samaritan is beautifully located at Orange and Witmer Streets, on a hill commanding a splendid view of the residential part of the City, yet convenient to the business section. It has a capacity of 135 patients, and its free work for the past five years has averaged about $8,000 per year.

"The Hospital has a large training school for nurses, and special care is given to the religious and moral oversight of the pupils. The services of a Chaplain are also available to the patients. The Superintendent of the Hospital is Mrs. Horatio Walker, Jr., a graduate of the Toronto General Hospital and an executive of exceptional ability."

The endowments of the Hospital on which obligations for services have been assumed amount to $68,000; and the 25,009 shares of stock are valued at $137,018.68 (Journal, 1913, page 156). In the Report to the Annual Convention of 1912, the Seventh Street Property and Improvements" were valued at $200,000; the "Potter Park Avenue Property and Improvements" at $75,000; and the "Abila Tract Property (10 acres unimproved), at $35,000. Against the first two properties a "Mortgage was held by the Security Savings Bank (balance)" for $50,000 (page 122).

Toward this handsome aggregation, the Treasurer of the Hospital reported in 1905 (Journal page 107): "For the Building Fund (collected by the Bishop), $20,857.66."

In virtue of the consolidation, the Articles of Incorporation were amended on January 30, 1912. They now provide that "the Bishop of the Diocese shall be *ex officio* a visitor for the

Corporation" and one of the twenty-one Directors, that "in consideration of the gift of St. Paul's Church of certain lots and tracts of land within the limits of lot one, block thirty-seven, Hancock's Survey of Los Angeles City, the Rector of St. Paul's Parish shall always be a member of the Board of Directors"; that one Director shall be elected annually at the Annual Convention of the Diocese," and of the remaining eighteen Directors, twelve "must be qualified voters of a parish or mission in the Diocese of Los Angeles."

The other institution referred to by the "Committee on Church Charities," in 1896, was in the southern city, where St. Paul's Parish under the Rev. H. B. Restarick was in number of communicants the second in the Diocese, and bore the same name. "The Home of the Good Samaritan, San Diego, provides temporary assistance for worthy, working men, affording shelter and food, whenever possible. The demand has not been so great this year as last, but there have never been less than five men receiving the assistance which the Home provides." (Journal of 1896, pages 73 and 74).

Besides these two institutions, however, there were two schools within the Diocese to which the Bishop called attention, in his address, St. Hilda's School, Glendale, with Miss Darling as principal; and in the See city another, "presided over by Miss Marsh," of whose Board of Trustees the Bishop had already "been made the president." (Journal of 1896, pages X and XI).

The Examining Chaplains: Drs. Easter and Restarick

Within a month of the adjournment of the Convention of 1896, the Bishop completed his Board of Examining Chaplains by the appointment on St. John Baptist's Day, of the Rev. John Day Easter, D. D., Ph. D., Rector of Trinity Church, Redlands, and the Rev. Henry Bond Restarick, Rector of St. Paul's, San Diego. With Dr. Trew, these priests served the Bishop till the death of Dr. Easter, on Friday, January 5th, 1912, in Redlands (on February 15, 1899, he had become Rector-Emeritus), and Mr. Restarick till his consecration to the Episcopate of Honolulu, July 3rd, 1902, in St. Paul's Church, San Diego. In his address to the Convention of 1912, the Bishop said of Dr. Easter:

"Early in this present year, John Day Easter, Priest and Doctor, was called away from this life after years of abundant labor. It will be conceded without question that Dr. Easter was one of the most scholarly men we have ever had working with us in Southern California. Graduated by Yale University, he subsequently earned a degree in Philosophy at Heidelberg and, to the end, he was a student. How modest, however, with all his acquirements was he in his bearing! As intimately as I knew him, I do not recall a single instance when he seemed disposed to thrust his learning upon unwilling listeners. He was always able to contribute wise counsel, but invariably we had to seek the counsel to get it. I suppose that was due to the fact that he was an exceedingly Godly man. His heart was set on high things and nothing seemed to please him more than the privilege of spiritual companionship with those with whom he walked in God's house as friends. As a pastor he was unstinted in his service. As a preacher he unfolded the whole truth as this Church hath received the same and, as a consequence, in the Parish and in this Diocese throughout my Episcopate has he been a tower of strength." (Journal of 1912, pages 60 and 61).

Ten years before Dr. Easter's death, Mr. Restarick was chosen to be the first American Bishop of Honolulu. The Bishop appreciated the honor conferred on the Diocese of Los Angeles.

"The Church has seen fit to honor a Priest of this Diocese," he said to this Convention of 1902, "calling him to a position of distinction because the office in itself is a high one, and also because in this especial case it is a peculiarly hard one. The situation, in what I, perhaps, better than any other Bishop in the American Church, may call our neighboring Jurisdiction of Honolulu, has been strained for many years, and the complications which have arisen must entail much care and thought upon the man who becomes its Bishop. The rector of San Diego has been chosen for this place. He carries with him a judgment fortified by an abundance of experience that will, I am sure, enable him to meet the difficulties courageously and overcome them successfully. Coming to California as he did at a time when these communities, so important to you and to me, were not, he, in his then distant field, far away from counselors as from friends, began to build up that which has since become a homogeneous, and therefore a strong and effective, parish. I venture to say that there are few congregations more

thoroughly united or more devoted to the cause of the ministry than St. Paul's, San Diego; and under God we may say that this has been due to the forming and shaping hand of its rector, who has always consistently worked toward a distinct ideal. Mr. Restarick has also been much to this Diocese, and his loss to us will be a serious one to meet. Out of our Councils will be taken a man who for twenty years has had our interests at heart, and I am sure that if we have some things for which we can commend oursèlves, a large share of the credit is due to him who has practically represented us in the General Convention both as a Diocese, and, as far as it was possible for him to do, as a Convocation, since Southern California has had the right to claim a place upon delegations which have gone from time to time to the General Convention.

"Mr. Restarick has also been one of the most efficient members of the Standing Committee." (Journal of 1902, pages 53 and 54).

The joyous tones of these records of the Examining Chaplains is in marked contrast to the note which shortly follows in "The Bishop's Journal for the year 1896-97" (page 97), when, "July 10th—Issued notice to the Bishops of the American Church that on April 30th, 1896, in St. Paul's Church, Los Angeles, at his own request," the Bishop made his first deposition of a priest from the Sacred Ministry.

The 2nd Convention, 1897; Construction

At the Second Annual Convention, the constructive growth of the Diocese was still further promoted (May 19th and 20th, 1897). "A grand rally on Sunday afternoon, May 16th, of our Sunday School workers, followed by a Sunday School Institute on Monday, the 17th," as a result of the energy of the "Standing Committee on Sunday Schools," the Rev. Searle M. Wren, Chairman, inaugurated the system effective during these sixteen years in unifying the work of the Sunday Schools. (Journal, page 58). The Convention, however, merged the Committee with the Committee on Christian Education (Journal, page 20). By resolution the Second Sunday after the Epiphany was set apart for the annual offering for Domestic and Foreign Missions (Journal, page 31) and the Annual Canonical offering for the Episcopal Endowment Fund ordered to be taken on Whitsunday, with ten days notice to the Clergy

by the Treasurer of the Diocese (Journal, page 26). Two Missions were admitted into union with the Convention, St. James', Colegrove, and All Saints', Chino (Journal, pages 18, 21, 36). The first General Missionary of the Diocese was appointed (May 1st), a committee of the Board of Missions having raised the salary of $1,000, "his expenses in travel to be defrayed by the offerings of the scattered people to whom he is to minister" (Journal, pages 72 and 73). The Bishop appointed the Rev. Octavius Parker, the first missionary of the American Church to Alaska, whose good work at Ventura had caused a payment of $2,075.75 on the Church building (Journal, page 70). "It owes no man anything. Mr. Parker has gained an enviable reputation in Ventura," said the Bishop. "Through his pertinacious labors, he has saved to this Diocese one of its finest properties, and prepared the way for the building up of a most vigorous parish at this important point." (Journal, page X. The Bishop suggested the establishment of a Diocesan paper (Journal, page XIII), and citing many instances of the violation of Rubrics and of the tradition of the Church, concluded with the plea: "In this Diocese we have a Chancellor, just and fair, who will assist the Bishop in eliminating any vexed question that may be brought before him for decision. With the Prayer Book before us, with the English law—to which, at least by inference, the preface of the Prayer Book in any emergency bids us turn—there need be no doubt as to the law of this Church. If we are loyal to this principle, we shall see growing up a uniformity of use in the American Church, that will commend us to the calm, conservative judgment of the people of this land." (Journal, page XVI).

The Diocesan Paper

The first number of the Diocesan Paper, whose establishment the Bishop had urged at the Convention of 1897, was issued in January, 1898, under the title "The Church Messenger," with the Rev. J. D. H. Browne of St. John's, San Bernardino, as editor. Prior to his coming to California in 1884, Mr. Browne was the editor of *Church Work*, a monthly magazine, and *The Church Guardian*, the principal Church paper of Canada, 1876-1884" (Year-Book, Church of St. Augustine-by-the-Sea, Santa Monica, 1913-14, page 7); and he still continues to edit the paper under the title, "The Los Angeles Churchman and Church Messenger." The title was enlarged when the Bishop made

over the paper to Mr. Wm. C. Mushet, who had been serving as business manager, and the Rev. Mr. Browne. The paper became an effective agency in the growth of the Diocese; the Convention of 1905, on motion of the Rev. Chas. T. Murphy, of Long Beach, and recommendation of the Finance Committee, "empowered the Bishop to draw upon the Treasurer of the Diocese for an amount not exceeding $100 to pay for extra copies of the Church Messenger for circulation in Church families not at present subscribers." (Journal, page 22) To the Table of Statistics of Assessments and Appropriations upon the Parishes and Missions, with their payments, published monthly on the third page of the cover of the Diocesan paper, is due, in some degree, the remarkable and steady growth of the Annual Contributions of the Diocese to Diocesan Missions. Upon the recommendation of the Bishop (Journal, pages 44-48), the Convention of 1903 voted to "elect a Committee to share with the Bishop the responsibility of its management" (page 26), and the Rev. W. H. Wotten, the Rev. C. W. Nauman, and Mr. Paul W. Moore, were appointed a Special Committee "on the Church Messenger" (page 5). The Committee was not reappointed, however, by the following Convention (1904); and, on the motion of the Rev. Geo. T. Dowling, Rector of Christ Church, Los Angeles, the Convention "adopted the Journal as its official organ." (page 26.)

Convention of 1898: Deputies to the General Convention

Four months after the establishment of the Diocesan Paper, the 3rd Convention, in May, 1898, elected the first representatives of the Diocese of Los Angeles to the General Convention. The Clergymen chosen were the Rev. John Day Easter, D. D., Ph. D.; the Rev. A. G. L. Trew, D. D. (and again 1901, '04, and 07); the Rev. B. W. R. Tayler, Rector of St. John's, Los Angeles (and again, 1901); and the Rev. H. B. Restarick (and again, 1901). The laymen elected were Mr. Thomas L. Winder (and again, 1901, '04, and '07); Mr. Henry T. Lee (and again, 1901 and '04); Mr. J. Bakewell Phillips (and again, 1901, '07, and 1910; and Dr. J. M. Radebaugh, of All Saints' Parish, Pasadena. In the subsequent sessions of the General Conventions, the Diocese was also represented by the Rev. J. D. H. Browne, 1901 and 1904, of St. Augustine's, Santa Monica; the Rev. M. M. Moore, of All Saints', Montecito, 1904; the Very Rev. J. J. Wilkins, D. D., 1904, 1907, and 1910; the Very Rev. Wm. Mac-

Cormack (succeeding in 1908 Dr. Wilkins as Dean of St. Paul's Pro-Cathedral), Rector of All Saints', Pasadena, 1907, '10, and '13; the Rev. Baker P. Lee, Rector of Christ Church, Los Angeles, 1907; the Rev. Chas. H. Hibbard, D. D., Rector Emeritus of St. James', South Pasadena, and Canon of St. Paul's Pro-Cathedral, 1910; the Rev. Lewis G. Morris, Rector of St. John's, Los Angeles, 1910; the Rev. Chas. L. Barnes, Rector of St. Paul's, San Diego, 1913; the Rev. Robt. L. Windsor, Rector of St. Luke's, Los Angeles, 1913; and the Rev. M. C. Dotten, Ph. D., Rector of All Saints', Riverside, 1913.

With these clergymen, there were also elected to the General Convention, Mr. Daniel Cleveland, 1901, '07, and '10; Mr. Henry B. Ely, of St. John's, San Bernardino, 1904; Mr. C. T. Hinde, of Christ Church, Coronado, 1904; Mr. Wm. C. Mushet, of the Epiphany, Los Angeles, 1907 and '13; Mr. Robt. H. Lindsay, of All Saints', Los Angeles, 1910; Mr. Arthur H. Halstead, of All Saints', Riverside, 1910; Mr. Colin M. Gair, of the Pro-Cathedral, 1913; and Dr. J. E. Cowles and Mr. Wm. T. Hadley, of St. John's, Los Angeles, 1913.

Upon the election of the deputies to the General Convention, the Convention of 1898 resumed the constructive work of the Diocese.

Incorporation of the Diocese

The incorporation of the Diocese had been delayed by a suit pending before the Supreme Court of the State; the judgment in that cause (Wheelock vs. the First Presbyterian Church of Los Angeles), clarified the situation, and the Committee on Canons was enabled to report the necessary "Resolutions for the incorporation of the Protestant Episcopal Church in the Diocese of Los Angeles (Journal, 1898, pages 84, 85); its By-Laws (pages 86-90); its Articles of Incorporation (pages 91-94); and on the 25th day of May, 1898, the Diocese was duly incorporated. The Convention chose as the seven Directors, the Bishop, the Rev. B. W. R. Tayler, Dr. J. E. Cowles, Mr. J. F. Towell, Mr. Henry T. Lee, Mr. Thomas L. Winder, and the Rev. Dr. Trew. To the next Convention, 1899, they reported the receipt on May 13th, 1899, from "The Church Extension Society of Securities held by it in trust amounting to $12,295.87, for the benefit, respectively of the Episcopate Endowment Fund, $3,838.59; the Disabled Clergy

Fund, $6,857.43; and the Widows' and Orphans' Fund $1,599.85. Fifteen years later the Directors reported to the Convention of 1913, that on May 15th, they held for the Episcopate Endowment Fund, $54,818; for the Disabled Clergy Fund, $14,798.17; for the Keating Fund, $600; for the Widows' and Orphans' Fund, $4,837.69. The First National Bank of the City of Los Angeles was selected, May 13th, 1899, as the depository of the Funds of the Corporation.

Personal Responsibility for Diocesan Missions

At this Convention, 1898, the Bishop inaugurated the method of personal responsibility for the support of the Mission Work of the Diocese, asking each communicant "for ten cents per month for this cause." (Journal, pages 129-132.) The suggestion was heartily endorsed and embraced by the Convention (Journal, pages 19, 43, 63-65). The plan enforced the "Diocesan Idea" upon the members of the Diocese and in due time brought the Diocese to a leading position among the Dioceses of the American Church. At its formation there was an annual gift per capita of $14.00 from the members of the Diocese. This year, 1913, Mr. Richard H. Thornton reports that the "average yearly contribution per communicant for the last trienium" (The Living Church, September 20th, page 721), is $30.60 for the Diocese of Los Angeles, two Dioceses only, Duluth (with $35.06) and New York (with $31.64), exceeding this Diocese. In the year of the adoption of the plan, 1898, with 4,111 communicants, the offerings for Diocesan Missions amounted to $1,859.61; for the year ending May, 1913, with 9,516 communicants, they were $12,258.71. The increase was gradual and steady; for 1909, they were $7,896.88; for 1910, $11,068.17; for 1911, $12,133.64; for 1912, $10,060.86.

The Woman's Auxiliary of the Diocese was imbued with the spirit of the plan and resolved (Journal, 1898, page 25), to "set apart the Festival of the Epiphany for an Auxiliary Day, and requested the clergy to offer at the Celebration of the Holy Communion on the Feast of the Epiphany, special prayers for the work of the Woman's Auxiliary."

The plan of the Bishop continued to advance the work of Diocesan Missions for twelve years. Some Rectors, however, were of the opinion that it worked an injustice to Parishes of small means; and at the Convention of 1910, on motion of the

Rev. J. D. H. Browne, of Santa Monica, the Finance Committee was "instructed to base their apportionment for the coming year for Diocesan Missions on the expenditure for current expenses of the several parishes and missions, the same being now the basis of assessment for the Diocesan and Convention Fund." (Journal, page 27.)

Besides establishing the personal responsibility of the communicants for the Diocesan Mission Work, the Convention of 1898, upon the initiative of the Rev. Dr. Easter (Journal, pages 28, 30), also defined a communicant "as one who shall have communicated within the previous twelve months;" and upon the recommendation of the Finance Committee, it directed the Treasurer to "deposit $100 in a Savings Bank toward the expenses of the Clerical Deputies to the General Convention of 1901. (Journal, page 116.)

The Archdeaconries

The work of organization was now almost done. The Convention of 1899 completed the work by dividing the Diocese into four Archdeaconries (upon the motion of Rev. Mr. Browne), later known as Convocations, and since the Convention of 1914, designating the presiding officer as Rural Dean; by approving the selection of St. Paul's Church, Los Angeles, by the Bishop as the Pro-Cathedral; and by the adoption of a Constitution and By-Laws for the Sunday School Institute of the Diocese. (Journal, pages 26, 108, 109.)

The Board of Missions reported that "through the effort of the Right Rev. the Bishop, the grant to this Diocese from the Domestic and Foreign Missionary Society was increased on September 1st, 1898, from $750.00 to $1,500.00 per year, to continue for three years (Journal, page 83); and that the Rev. Octavius Parker, ceasing to be General Missionary, June 30th, 1898, was stationed at Lompoc, and under his care the debt of $1,312.00 upon St. Mary's Mission had been paid.

To this Convention, 1899, was submitted by a Special Committee, the Rev. Edmond Walters, of Grace Church, Oceanside, Mr. H. G. Reynolds, and Mr. A. W. Morgan, a very valuable report on the "daily reading of the Holy Scriptures in the common schools and high schools of this State. Journal, pages 88-103.)

Very soon after the adjournment of the Convention of 1899, the Archdeaconries began their several labors, and the narrative of the progress from 1899 to 1913, is presented (save in the case of Santa Barbara), by the present Rural Deans.

The Convocation of San Bernardino

By the Rev. M. C. Dotten, Ph. D., Rural Dean

"Following the division of the Diocese of Los Angeles in 1899, into four districts for greater facility in Missionary work, the primary meeting of the Convocation of San Bernardino was held soon after in St. John's Church, San Bernardino, when formal organization was effected.

"The field of work covered the counties of San Bernardino (population, 1910, 56,706), and Riverside (1910, 34,696), with four parishes already established in it (San Bernardino, 1883, Riverside, 1884, Redlands, 1893, and Ontario, 1896) and six organized missions (Corona, San Jacinto, Murietta, Moreno, 1899, Perris, 1899, and Elsinore). Of these missions three have persisted (Corona, San Jacinto, Murietta), and have been added to by Hemet and The Needles where successful work has been done. At each of the five places named church buildings have been erected and at Corona a rectory and parish house as well.

"At Moreno and Perris the missions have been closed owing to the removal of population, which at the former once attractive section amounts almost to an entire abandonment. Perris at this time (1913), is entering upon a revival of settlement because of the boring of wells there which promise a copious flow of water and consequent success in alfalfa growing. One mourns the decadence of Moreno where the faithful lay work of Mr. P. T. Carter at St. Andrew's Mission had long held together an earnest band of communicants.

"Lay work had been effective, too, at Murietta, where the devotion of the lamented Dr. C. E. Lawrence resulted in the early building of a little church and the kindling of an interest and loyalty still found in the small group of Church people abiding there.

"While agricultural interests alone have invited population to this inland section these interests have met with frequent

set backs from unsuccessful experiments or from unfavoring conditions, and the gains of population have been generally slow. At some points, however, the development of natural resources has gone on, and wherever settlements have been formed the general missionaries of the Diocese have appeared and done faithful, and, as far as possible, continuous work. The names of several devoted priests of the Church are held in highest esteem in these small settlements and none more so than those of McConnell and Renison.

"The meetings of this Convocation have been held with regularity in the parishes in succession and occasionally in the nearer mission fields. Simultaneous with these meetings has been the gathering of the branches of the Woman's Missionary Auxiliary of the district. The joint gathering in one place has been felt to facilitate the exercise of hospitality and to quicken the work of each department by the opportunity afforded for convenient conference when desired.

"The officers of the Convocation have been to date the Rev. Messrs. J. D. H. Browne (1899-1901), M. C. Dotten (1901-10, 1913), C. F. Blaisdell (1911-12), Archdeacons or Rural Deans, and the Rev. Messrs. F. F. Johnson and A. L. Walters, Secretaries."

(Note: St. Polycarp's Mission, Colton, admitted in 1882, is under the charge of the Rector of St. John's, San Bernardino; and on May 10th, 1910, St. Mark's Upland, was admitted as a Parish, without any previous mission period.—P. H. H.)

The Convocation of Santa Barbara

By the Historiographer

This Convocation comprises two Counties. Santa Barbara County (population in 1910, 27,738), has one Parish, Trinity, Santa Barbara (1867), which in 1912 under the Rev. Benj. J. Davis, Rector, 1904-13, erected a handsome Church building; and four Missions, at Montecito, where the Rev. Melville Maury Moore, as Vicar of the Bishop, built a beautiful Church and gathered a congregation which within two months of his death on March 10th, 1913, was organized by the Bishop as a Parish (May 7th); at Lompoc; at Santa Maria, where the Rev. Arthur C. Dodd is established as General Missionary for the County; and at Carpenteria.

Ventura County has also one Parish, St. Paul's, Ventura (1911), and three Missions at Hueneme, Oxnard, and Santa Paula. The population of the County in 1910 was 18,347.

From 1899 to 1902, the Rev. Wm. H. Ramsay, Rector of Trinity, Santa Barbara (1891-1902) served as Archdeacon; and in 1907 and 1908, till his death, October 3rd, the Rev. Geo. Robinson, Priest in charge of St. Paul's, San Buenaventura, was President of the Convocation. Of this learned Priest the Bishop lovingly said, to the Convention of 1909 (page 47): "The Rev. George Robinson, of blessed memory, a priest of this Diocese, passed into life eternal during my absence last year. A sweet, beautiful, and strong soul. He was beloved and admired and respected by all who knew his great powers and great worth. He was very close to me through a long period of his ministry, and I learned to know him as a man as well as a Priest, and he never failed me. May light perpetual shine upon him. He was an holy and elect soul and God has taken him to Himself." Earlier, 1902-1904, Mr. Robinson was Archdeacon of Los Angeles. The Rev. G. B. Weld, of All Saints', Montecito, is now (1913) Rural Dean.

The Convocation has taken a unique step in appointing (1913) Miss Jane Rouse of Santa Paula to be the Convocation Missionary.

The Convocation of San Diego

By the Rev. Charles L. Barnes, Rural Dean

"The San Diego Convocation comprises the two southernmost counties of the State, San Diego (1910, 61,665), and Imperial (1910, 13,591), counties, covering a territory about the size of the State of Massachusetts, and is farthest from the center of Diocesan activities.

"Within its borders there are four parishes—Christ Church, Coronado (1897), St. Matthew's, National City (1888), St. Paul's, San Diego (1869), and All Saints', San Diego (1907).

"Meetings of Convocation have been held at almost all of the different Parishes and Missions, in rotation, and twice or more each year. Reports from the Woman's Auxiliary to the Board of Missions, and from other parochial agencies, are usually made in connection with such meetings, and Sunday School work and methods always receive attention. At all

meetings of Convocation, the Missionaries are expected to make reports of work, and to make known the difficulties peculiar to their respective fields of labor. There are in San Diego County, the following organized Missions: St. James', San Diego; St. James-by-the-Sea, La Jolla; Trinity, Escondido; St. John's, Bostonia; Grace, Oceanside; All Saints', San Luis Rey; and unorganized Missions at La Mesa and East San Diego. In addition to these Missions, occasional services have been irregularly held at many points in the county, but the sparsely settled mountain sections offer little encouragement to the building of chapels, and are best cared for by the itinerant priest.

"There are no parishes in the county of Imperial, but four unorganized missions—at Brawley, El Centro, Imperial, and Holtville, where faithful men are doing a difficult but important work in this Nile country of America.

"The most difficult problem which at present is taxing the financial strength of the district, and challenging the efforts of all interested people, is that of the rapid growth of San Diego, and the scattering trend of settlement so characteristic of Southern California communities.

"The officers of San Diego Convocation, to date, have been the Rev. Henry B. Restarick (1899-1902), Chas. E. Spalding (1907-08), and Chas. L. Barnes (1904-06, 1911-13), as Archdeacons, Presidents, or (now) Rural Deans; and Mr. F. W. Berry and the Rev. A. K. Glover, Secretaries."

The Convocation of Los Angeles

By the Rev. W. H. Wotton, Rural Dean

"This includes the See City, and the Counties of Los Angeles (1910, 504,131), and Orange (1910, 34,436). As practically all the points in this Convocation are within easy reach of the Pro-Cathedral, the Clergy are able to attend the fortnightly meetings of the Clericus, and the meetings of Convocation have been somewhat irregular. It is a district of new work and constantly increasing demands, and the Clergy have found themselves fully occupied with their own Parishes and Missions.

"The story of the wonderful growth of Los Angeles is known everywhere. Several new Missions have been opened in the

past few years. But they are altogether inadequate to meet the needs. Requests for services are continually being made, and though the Layman's League does splendid service in this direction, the field is crying for more buildings, more men. In every direction, settlements, villages, towns are being developed, the value of property is rapidly increasing, and there is an invitation to the Church to take possession, but only occasionally are we able to take advantage of these opportunities. Orange County, one of the richest in the State, has only two parishes, The Messiah, Santa Ana (1903), and St. Michael's, Anaheim (1912), and a few missions, while several good sized towns have no ministrations of the Church.

"On the other hand, the Parishes and Missions which are already established, are without exception doing fine and aggressive work. Fine parish plants are being built, large congregations assembled, and there are evidences of a sound Church life.

"A considerable amount of Social Service work is being done by the Church through Archdeacon Marshall and Mr. W. T. Hadley. The Rev. N. N. Badger holds regular services at the City Jail and at the County Hospital. A very successful Mission is being built up among the colored people by the Rev. W. T. Cleghorn. The work we have in hand is all in excellent condition; but we need the means and the men for its enlargement."

(Note: In 1895, eight of the fourteen Parishes of this Diocese were situated in this Convocation; equally divided between the City and County of Los Angeles; in 1913, twenty-three of the thirty-six Parishes are found in the Convocation, two in Orange County, eleven in Los Angeles City, and twelve in Los Angeles County. Of the gain of twenty-two Parishes in the Diocese in eighteen years, seventeen belong to this Convocation; two in Orange County, eight in Los Angeles County, and seven in Los Angeles City; (one, St. Stephen's Hollywood, by annexation to the City). In the city, whose population in 1910 was 319,198, and is now estimated at half a million, there are eleven Parishes. In August, 1913, the Rev. Arnold G. A. Bode, Rector of St. Luke's, Long Beach, was appointed Rural Dean.——P. H. H.)

The Endowment of the Episcopate

Having thus started the Diocese, with energy, on work for Missions, the Bishop then addressed himself to the Episcopate Endowment Fund. With $2400.00 in hand, he made, in his address to the Convention of 1900, the offer (Journal, pages 33-34), "that whatever sum a Parish or Mission shall pay to the Treasurer of the Diocese for the Fund, during the ensuing year, the Bishop will add to that sum dollar for dollar." (page 82). The Convention accepted the offer (page 24), and fur-

ther resolved "That the amount so paid by any Parish with fifty per cent of what the Bishop adds to it, shall be placed to the credit of the Parish, and that thereafter four per cent on this total sum shall be deducted from the annual assessment of the Parish." In the case of a Mission this credit was based on the whole amount. (page 82.)

The Directors of the Corporation of the Diocese had already reported (page 58), that "on April 20, 1900, the legacy of $1,000 from the estate of Susan G. Glover of Bridgeport, Conn., to the Church Extension Society of Southern California, in trust for the Episcopate Endowment Fund, was received; and on April 30th, 1900, the subscription made by the late Harvey C. Parke, of Detroit, Michigan," amounting to $5,150.

Inspired by these gifts and by the Bishop's offer, St. John's Church, Los Angeles, on May 25th, 1901, paid to the corporation $1,000 for the Episcopate Endowment Fund, and on April 29th, 1901, the Bishop paid, in accordance with his offer, $500; and St. John's enjoys an annual "credit reduction" on its assessment, of $60. A year later the Secretary of the Corporation reported for the Fund, "added this year, duplication by Rt. Rev. J. H. Johnson, D. D., of amount raised in the Diocese last year $1,752.20 (Journal, 1902, page 78); and "deduction credits" amounting to $140, 18 were reported by the Treasurer of the Diocese, of which St. George's Mission, El Toro, enjoyed $40.64 (page 90). Again, for 1902-3, the Corporation secured from the Bishop, $1231.47, and the "deduction credits" amounted to $238.68, of which $60.76 inured to the benefit of Christ Church, Coronado (Journal, 1903, page 86), the Senior Warden, Mr. Chas. T. Hinde, having given $1,000. In addition, two large gifts were acknowledged by the Corporation, $3,000 from the estate of Mr. J. W. Hugus, a Warden of All Saints', Pasadena, since the Easter election in 1897, who had earlier, in 1900 (Journal, page 70), given $500 to the Fund; and $20,400 from St. Paul's School (Journal, 1903, page 94).

This gift was accepted by the Convention of 1901, by a resolution presented by Chancellor Henry T. Lee, Secretary of "St. Paul's School of the County of Los Angeles" (Journal, page 27), "that the trustees of said Corporation be, and they are, hereby requested, the leave of the Court first having been obtained, to turn over to the Trustees of this Convention, that is to say, to the Diocesan Corporation known as the Protestant Episcopal Church in the Diocese of Los Angeles, all of the

moneys, securities and other property held by and belonging to said School Corporation, to be received, held, invested and administered by said Diocesan Corporation under the Canons of this Diocese as a part of the principal of the Episcopate Endowment Fund."

The resolution was supported by a communication signed by the President of St. Paul's School, Mr. S. O. Houghton, and by Mr. Lee.

"Early in the Bishopric of Dr. Kip," they said, "a thirty-five acre lot in the city of Los Angeles was purchased by public-spirited citizens and conveyed to Bishop Kip for the purpose of erecting thereon buildings to be used for schools, colleges, seminaries, orphan asylums, hospitals, Churches, Chapels, rectory, Bishop's See House, or other structures for the use and under the care and religious discipline of the Protestant Episcopal Church, for the Diocese in which the city of Los Angeles may be situated, or of trustees appointed by said Church.

"After the incorporation of St. Athanasius' Church (now St. Paul's), the property was conveyed to the Church corporation by Bishop Kip in fee simple absolute without reference to any trust, and quit claim deeds from the original grantors were also executed to the Church corporation for the purpose of clearing the title and relieving it from the specific trusts enumerated in the deed to Bishop Kip. Afterward at least two suits to quiet title were brought, one by the Church corporation, and another by the School corporation, and decrees obtained quieting title as against such trusts.

"A considerable portion of this land was sold from time to time in the early days of St. Athanasius' Church in its struggle for existence; other lots in the sub-divisions which have been made from time to time were also sold by St. Paul's Church, a greater part of the proceeds of which went into the construction of the new church buildings and rectory, which latter building occupies one of the lots of the sub-division.

"In 1887, it becoming apparent to the Rector and Vestry of St. Paul's Church that there was danger of the property being frittered away, and recognizing that although legally the property was held free of the original trusts still the moral obligation remained, that as far as possible the original purposes of the trusts should be carried out, the Church corporation conveyed to St. Paul's Hospital and Home for Invalids

(now the Hospital of the Good Samaritan), four of the lots still remaining unsold, and caused to be organized the corporation of St. Paul's School to which the rest of the property was conveyed.

"The opening and grading of streets and the grading of the property so as to make it available for sale, from first to last, absorbed a large portion of the purchase price of the lots sold owing to the rough and hilly character of the land and the grades fixed by the city authorities. Before the property of the school was fairly in condition to be put on the market the real estate boom broke, leaving the property with a mortgage indebtedness of something like thirty thousand dollars incurred for grading, and in the years of depression that followed, in order to meet taxes and interest, the trustees were obliged to sacrifice many lots from time to time at very low prices; and the trustees feared at one time that they would be unable to save any of the property. The revival of real estate values, however, enabled the trustees to sell sufficient of the property at fair prices to pay off the debt, and within the few weeks last past they have succeeded in selling the remaining lots. They now hold as the total assets of the corporation some twenty thousand dollars, partly in cash and partly evidenced by notes secured by purchase money mortgage on lots sold."

"Efforts were made from time to time to establish and maintain a school by the corporation, but, owing to the financial inability of the trustees to provide proper buildings and endowment, no permanent success was achieved. It is now, and for a long time has been, the conviction of the Board of Trustees that the attempt to establish and maintain a useful and efficient school with the funds available would be unwise and disastrous; and that the inevitable result would be the frittering away and wasting of the trust funds without any satisfactory or lasting result achieved."

The resolution was adopted and St. Paul's Church, therefore, did not become the "Trinity" of Southern California.

To the Episcopate Endowment Fund, the Bishop paid for the "Epiphany, Los Angeles," in 1903-4, the sum of $500, and that Parish now enjoys the annual exemption of $20 upon its assessment. No further response was made to the Bishop's offer, and no addition beyond the annual collections on Whitsunday was made to the Episcopate Fund, until in "September, 1909, the corporation secured from the Trustees in San Diego,

payment of the Keating legacy," $11,341.65, "covering the original legacy of $10,000 together with accrued interest." The Fund now amounts to $54,818.00.

National Issues: the Change of Name

The Diocese now entered on the second stage of its life—the work of organization was complete. It now began to review, to perfect, and to enter into the channels of action in the National Church.

A revision of the Canons was begun in 1901 and completed by the Conventions of 1902 and 1903. The most material change was the addition of the qualification "baptized" to the definition of a voter at the annual Parish Meeting.

The approach of the Diocese to National issues was led by Mr. Henry B. Ely of Redlands and, later, of San Bernardino, the most versatile, witty, and effective speaker on the floor of the Convention. At "the first Triennial Convention of the American Church of this Twentieth Century," as the Bishop described the General Convention at San Francisco in 1901, a commission of five Bishops, five Presbyters, and five Laymen was appointed to ascertain the mind of church people in the matter of the name of the Church. Mr. Ely therefore moved "That the Diocese of Los Angeles, in Convention assembled, does hereby express its mind in favor of the elimination of the words 'Protestant Episcopal' from the title and formularies of the Church." The resolution was laid upon the table on the motion of the Rev. B. W. R. Tayler, Rector of St. John's, Los Angeles. (Page 35, Journal, 1902.)

This action was not final; the Bishop discussed the question at length in his address to the Convention of 1903 (pages 48-62), declaring, "I frankly admit, I wish it had never arisen," and concluding, "suspicion has made breaches and breaks . . . . The time to consider the name of the perfect church . . . . will be when we have in this Church of ours such confidence and trust in each other that our instinct would be to scorn a suspicion that the honor of our fellow-Churchmen is spotted. Let us cultivate this spirit, and then out of our counsels we may bring into light the name that will bring us self-respect and entitle us to the respect of the Christian world."

The Bishop's address together with the official communication from the "Joint Committee of the two Houses of the Gen-

eral Convention upon the change of the name of the Church," was referred on motion of the Very Rev. J. J. Wilkins, D. D., Dean of the Pro-Cathedral, to a special committee, with instructions "to solicit and receive from the clergy and communicants of the Diocese expressions of opinion upon the desirability of a change of name of the Church and (if any change be desired), suggestions of the name to be adopted," and to report to the next convention. As Chairman, Dr. Wilkins reported to the Convention of 1904 that twenty-seven of the Clergy and six vestries and boards of officers desired a change in the name of the Church, and fifteen clergymen and nineteen vestries and boards of officers were opposed; that a majority in both orders were opposed to a "change at this time;" and that seventeen clergymen favored seven different names, while a large majority, clerical and lay, opposed any discussion or action by the Diocesan Convention; and the resolution of this committee in accordance with that judgment was adopted by the Convention.

Three years later the "Ter-Centenary Convention" met in 1907 at Richmond, Virginia, and a year later the Convention (Journal, 1908, page 29), instructed the Secretary "to conform the title page of the Journal to the Preamble of the Constitution adopted at Richmond by the General Convention so that it shall read, 'Journal of the Thirteenth Annual Convention of the Church in the Diocese of Los Angeles.'" The resolution was offered by the Rev. Baker P. Lee of Christ Church.

The Preamble, known from its proposer as the Huntington Preamble, began with the phrase, "This American Church, first planted in Virginia in the year of our Lord, 1607, by representatives of the ancient Church of England," raised by the ambiguity of this phrase the question of the change of name; and on motion of the Rev. P. H. Hickman, of St. Peter's, San Pedro, this preamble was referred to the Committee on Canons for a report to the Convention of 1910, "upon the legal import of its phrases." Journal, 1909, page 42.)

Two reports were submitted from the Committee on Canons to the Convention of 1910; a majority report giving judgment that the phrase, "This American Church" was "descriptive only" and its adoption would "not operate as affecting a change of name of this Church." The Minority Report was signed by the Rev. P. H. Hickman, of San Pedro (pages 34, 36, Journal, 1910). The report concluded with a resolution—"Resolved, that in the judgment of the Convention of the Diocese of Los

Angeles, the adoption of the Preamble to the Constitution will operate to entitle this Church, after January 1st, 1911, to be known as the American Church." The resolution was adopted, on a standing vote, by a large majority, after a prolonged debate.

The subject rested two years. In the meantime the Bishop addressed a letter under date of February 25th, 1911, to *The Churchman* of New York, and *The Living Church* of Milwaukee, advocating the title, "The Apostolic Church." This letter together with a set of resolutions providing for the title "The American Church," on the title page of the Prayer Book and in Article VIII of the Constitution, drawn by the Rev. P. H. Hickman, was on his motion referred in 1911, to the Committee on Canons, and the Committee recommended to the Convention of 1912, the adoption of the resolution "as expressing the mind of the Diocese on the change of the name of the Church" (Journal, page 27). After the failure of an attempt to defeat the resolutions by a motion to table, the Very Rev. Dr. MacCormack moved to substitute the word "Episcopal" for the word "American." On a vote by orders, the title "Episcopal Church," thus omitting the adjective "Protestant," was approved by the Clergy 28 to 25; but failed in the lay vote, Ayes, 15; Noes, 13; divided, 5. The debate continued on two days, and on the final vote the title "the American Church," failed of adoption on the Clerical vote, 18 to 32, the advocates of the title "The American Catholic Church" and "The Episcopal Church" uniting with the opponents of change to defeat the national title. It was clear, however, after ten years of discussion, that the Diocese desired a change in the name of the Church.

The Clergy Pension Fund

The second approach to the life of the National Church originated with the Bishop in his address to the Convention of 1907, upon the Relief of the Aged and Infirm Clergy (pages 50-52), resulting in the adoption of a Memorial to the General Convention upon the recommendation of a Special Committee headed by the Very Rev. J. J. Wilkins, D. D. This Memorial, which requested the General Convention "to create a Commission, consisting of Bishops, Clergy, and Laymen, whose duty it shall be to raise from the Church at large a sum of not less than five million of dollars to be added to the General Clergy

Relief Fund," was presented at Richmond with such force by Dr. Wilkins as to win a practically unanimous adoption of the Memorial; and, also, to mark him out as the fitting officer of the Commission to present the demand to the Church. He resigned the Deanship of the Pro-Cathedral to become the Executive Officer of the Commission appointed and reported to the General Convention of 1913, that a half a million of dollars had been raised in cash and pledges. So heartily did the Diocese of Los Angeles appreciate his action and his work that in his absence he was elected a deputy to the General Convention of 1910. By the General Convention of 1913, the Commission was merged in a larger Pension Plan.

The General Missionary

This touch with the national life of the Church indicated the growing vitality of the Diocese. This vitality led to the re-appointment of a General Missionary in 1904; the Convention having voted $1,500.00 for that purpose. Since the resignation of Mr. Parker, Missionary work had been pushed by resident clergymen from parochial centers; the Rev. P. H. Hickman of San Bernardino (1902-5), where are located the shops of the Santa Fe, traveling monthly 250 miles eastward to the Needles, where also the Santa Fe had its shops, established the Mission of St. John, and with the co-operation and generosity of Mrs. John Denair, a devout and enthusiastic communicant, built a Church; at Ocean Park and later at Sawtelle, missions (Ocean Park is now a Parish), were established by the Rev. J. D. H. Browne, of Santa Monica; at Alamitos, the Mission of St. Andrew's, was established by the Rector of Long Beach, and, later, when Rector of St. Athanasius, the Rev. C. T. Murphy also established Trinity Mission, Los Angeles; earlier a group of Missions was established by the Rev. W. E. Jacob, now a retired Priest, at Oceanside, Del Mar, Murietta, Merle, San Luis Rey, Fallbrook, Escondido, and Carlsbad, and at four of these stations, Oceanside, Fallbrook, San Luis Rey, and Carlsbad, he erected church buildings. More recently Missions have been established at Hermosa Beach and Inglewood and churches erected in both, by the Rev. Chas. H. DeGarmo, of Redondo Beach; and a Mission of the Ascension on Boyle Heights, the Rev. Timon E. Owens, Rector, established under the name of the Redeemer.

As General Missionary the Bishop appointed the Rev. Joseph McConnell. He served till his death, January 22nd, 1911. Addressing the Convention of 1911, the Bishop said of him (Journal, page 58): "From our Clerical ranks has also gone another, one whose loss is deplored in many a parish, mission, and home today. Joseph McConnell had been the General Missionary of the Diocese for many years, and I can safely say that he never touched a work that under his direction did not thrive. There were two qualities in his character which always assured success. He had rare judgment and a sense of humor. I recall many a conference, sought for by him, in which he showed to me how instantly upon entering a field, he had appreciated its great needs, because he ignored the little things and recognized the great things.

"He immediately, were order needed, brought it out of chaos, were peace needed, he softened asperities. And yet this hard and difficult work was done with such seriousness and withal, with such quaintness, that thoughtful men could see that he had but one purpose at heart and that was to do the Church's work in such a way as to promote God's glory. This rare man has been a living example to us of consecrated service. There are many heavy hearts in Southern California because he has been called hence. He was literally a man of many friends, because that warm, loving, Irish heart of his led him to befriend so many of his fellowmen. God grant to him eternal rest." (Journal, page 58) St. Mark's, Upland, may be regarded as his memorial.

Contemporary with the appointment of the General Missionary was the establishment of the City Mission, under the Rev. Thomas C. Marshall, who happily still continues to direct that greatly enlarged and growing work; and after the death of Mr. McConnell, the Convention of 1911 created the office of Archdeacon and the Rev. Mr. Marshall was appointed thereto.

The Bishop's 10th Anniversary

The Bishop's Address on the inadequate number of Confirmation Candidates was delivered to the 10th Annual Convention of the Diocese; and Dr. Trew with his customary forethought for the welfare of the Diocese, calling attention to the fact that "under the blessing of God," the Diocese has been "for more than nine years under the wise administration

of our honored and beloved Bishop," and that "before the date of the next annual convention, the first decade of the life of this Diocese will have elapsed," moved the appointment of a committee of five to provide a fitting commemoration. As Chairman of the Committee, Dr. Trew had the pleasure of reporting to the Convention of 1906 (page 18), "that these events, the most important in the history of the Church in Southern California, were jointly commemorated with religious services, and circumstances of public and social observances." . . . . that "the genuine and cordial affection and esteem in which our Bishop is held personally, as well as the widespread and sincere appreciation of his official administration of the Diocese, were strikingly displayed in the open-hearted and generous contributions, from every quarter of the Diocese, which so promptly secured the permanent memorial of the occasion that was suggested by your Committee. The Covenant of Trust made between your Committee and the authorities of the Good Samaritan Hospital, by which the latter accept the trust and establish the Bishop Johnson Memorial Bed, has been handsomely engrossed and illuminated;" and the Committee then, in the presence of the Convention, presented the document to the Bishop. Referring to the "Memorial" in his address (page 42), the Bishop said: "Your gift to the Hospital of five thousand dollars finished a sum required to claim a further sum of five thousand dollars pledged by a friend in New York. You can understand, therefore, my thankfulness to you for this generous gift as a memorial of my decennial."

The San Francisco Earthquake

Upon this joyous occasion, however, a shadow rested. The See City of the mother Diocese had been destroyed by earthquake and fire, and the daughter Diocese was full of sympathy. "Practically," said the Bishop (Journal, 1906, page 37), "every Parish and Mission in this Diocese became a Christian Commission. Our women, everywhere, virtually abandoned home life to work for the sufferers and refugees. And, by the way, I had occasion frequently to say that the earthquake had done more for the social betterment of our Churches than any other influence that had occurred for many years. Here, in this Pro-Cathedral boxes upon boxes of garments were gathered and made. The same was true of most of the Churches of the Diocese, and Christ Church of this city was literally turned

into a hotel and nursery, and asylum for a longer period than a week." For the "Bishop Nichols' San Francisco Sufferers' Fund," $5,003.01 were received by the Treasurer of the Diocese (page 81), and several Missions sent contributions directly to the Bishop of California; while the Registrar of the Diocese was able to provide "for the partial cancelling of a debt we owe the Mother Diocese for her generous gifts of 600 duplicate journals from which to form the nucleus of our own archives" (page 69), as, at San Francisco, "everything in the Registrar's care was burned up, save one manuscript and a few pamphlets that lay upon the table in St. Matthew's Church, San Mateo."

The 300th Anniversary

Looking toward the other side of the continent, the Bishop appointed, on motion of the Rev. P. H. Hickman, of San Pedro, "a Committee of seven, the Right Rev. the Bishop being chairman, to provide for a Diocesan Celebration of the 300th anniversary of the foundation of the American Church and the American State at Jamestown in 1607." Accordingly the Convention of 1907 (May 15th) "reassembled at 7:45 p. m., when a very successful and largely attended Missionary meeting was held in the Parish Hall at which stimulating addresses were given by the Bishop" and five priests "on the subject of the Three Hundredth Anniversary of the introduction of Anglo-Saxon Christianity into this country (Journal, 1907, page 28).

Progress in Missions

To this Convention, 1907, the Board of Missions was able to make a very happy report: "It is a matter of great satisfaction," the Board said, "that the stipends of the Missionaries are being very perceptibly increased.

"Five years ago the average salary was $43 a month. Today the average is $56 per month. At that time there were but two men receiving what this Convention feels every man ought to receive as a minimum, viz., $900 a year.

"There are at this present moment seven men who receive either that much, or more, and there is a very considerable number who are in receipt of stipends very near to that amount" (Journal, 1907, page 71).

Mr. J. F. Towell

A year earlier the Convention passed a resolution of sympathy with Mr. James F. Towell in his illness. At this Convention (1907) the Bishop's "testimonial of regard and affection for James F. Towell, whose loss from the Church on earth, we shall never cease to mourn," because of Mr. Towell's unique personality, and because of his great service to the Diocese, declared: "A man of distinguished lineage and attainment in the city of New York in speaking of our friend, said to me that he was the best man that he had ever known. That was a great tribute, and it was deserved. Mr. Towell was a gentleman. He was tender and kindly and loving and greathearted. One felt that one's life and reputation was safe in his hands. He evoked confidence everywhere, and all sorts of men believed in him . . . . His judgment in practical affairs was such that we easily called him master. This Diocese has received from him service that can never be thoroughly estimated. Its securities are of an impregnable character simply because our friend gave in most unstinted fashion his intelligence and business judgment to every investment that the trustees of the Diocese were obliged to make. He literally spent days in caring for our interests, and the trustees of the Diocese will unite with me in saying that we owe him a debt of gratitude that cannot be adequately computed." (Journal, page 46.)

Spiritual Advance

Under the inspiration of such an example it was natural that the Convention of 1907 should resolve, on the initiative of the Rev. E. W. Meany, "that in the notices of the meeting of the Diocesan Convention summoning the members to attend there be incorporated a notice that every morning during the Annual Session of the Convention there will be a celebration of the Holy Eucharist, at half past seven o'clock." At its session in Long Beach on the previous August (1906) the Sunday School Institute, on the motion of the Rev. P. H. Hickman, established a daily Eucharist during its sessions.

Within a year of offering the resolution Mr. Meany passed to the Rest of Paradise. "He had lived," said the Bishop to the Convention of 1908 (Journal, page 40), "through days that have been trying both to the State and the Church, and every

event had found him loyally devoted to his ideals. His nature was thoroughly whole-hearted; his sympathy for the oppressed strong and with an intensity of conscience most refreshing in these days. He committed himself unreservedly to the causes which he espoused. His keen interest in social and ecclesiastical questions made for him firm and fast friends and gave him an influence which I am sure will long be felt by those with whom he was brought in contact."

Men's Thank Offering

To this Convention of 1908, the Rev. M. M. Moore, to whom had been committed by the Bishop and Convention the gathering of the Men's Thanks Offering to be presented at the 300th Anniversary of the Founding of the American Church and State, reported (Journal, page 94), a total of $1,741.37. And the Convention resolved on motion of the Rev. Baker P. Lee, "That the Secretary be instructed to conform the title page of the Journal to the Preamble of the Constitution adopted at Richmond by the General Convention, so that it shall read, "Journal of the Thirteenth Annual Convention of the Church in the Diocese of Los Angeles."

With the Convention of 1909 a further advance in the promotion of the Missionary Activity of the Diocese was made by establishing a Missionary Banquet on the evening of the 1st day of the Convention (Journal, page 28). This banquet gave opportunity for an informal and more personal discussion of Mission Work, rousing at times much enthusiasm. At the fourth annual banquet in 1912 by a "spontaneous provision," "the services of an additional Missionary in the rapidly growing field of the Imperial Valley," through gifts and pledges aggregating more than $1,300.00 were secured. (Journal, 1912, page 36.)

Enlarged Diocesan Consciousness

At the same time the Diocesan consciousness expressed itself by a large development of corporate activities, in the establishment of Commissions, for Diocesan supervision and work, in the appointment of itinerary missionaries and in the establishment of schools for girls and boys.

The movement began by the establishment of a "Commission on Architecture" to examine and approve "the plans of any new church, or chapel, or proposed changes in the construction of any existent church or chapel" of any Mission (Journal, 1910, page 38); followed, in 1910, by the appointment of a "Committee of Philanthropy and Social Service" (Journal, page 39), re-established in 1913 (Journal, page 33), as "the Commission on Philanthropy and Social Service" and in 1912 by the establishment of a "Diocesan Board of Christian Education" (Journal, page 40), "to study the problem of religious instruction and church training in connection with the Sunday Schools of the Diocese, to adopt such measures as the Board may deem advisable, for promoting their greater efficiency, especially for the formation of a Sunday School Association (in place of the Sunday School Institute formerly existing under the provisions of Canon XX, repealed by this Convention). Alongside these Commissions the Convention established the office of "Historiographer of the Diocese" (Journal, page 39, 1912), and the Board of Missions made "a great step in advance" by appointing "a General Missionary on the line of the Santa Fe railroad in San Bernardino Convocation" (Journal, 1912, page 111), and a "General Missionary for Los Angeles and the suburbs." (Journal, 1913, page 109.)

The Bishop's Schools

Concurrently with this action of the Convention and the Board of Missions, the Bishop established schools at San Diego, 1909; La Jolla, 1910, and at Los Angeles, 1911. Referring to the schools at San Diego and La Jolla, the Bishop said to the Convention of 1910 (Journal, pages 58, 59): "I want to express my great gratification with the results which have attended my efforts to found schools in the Diocese . . . . Three great-hearted and wise-minded friends, Miss Ellen and Miss Virginia Scripps, and Mr. Charles T. Hinde, have given to me nearly sixty thousand dollars as the foundation upon which these schools in the south are to be built. . . . . The first year of the Bishop's School for Girls has been a success because Mrs. Bentham has from the outset known exactly what to do and how to do it, and she has gathered about her a faculty of exceptional quality who have loyally supported her in her efforts. . . . . I want these schools to stand for the highest Christian scholarship, and I

am realizing my hopes, because in God's providence Mrs. Bentham has had her hand upon the school wheel."

In detail, "the Bishop's Schools upon the Scripps Foundation were established by the Bishop of Los Angeles, in January, 1909, and were incorporated in March, 1910, under the same Board of Trustees with the same principals, and the same special assistants. The subjects taught, the methods of teaching, and the ground covered, are therefore the same.

"The San Diego school, made possible by the generosity of Miss Ellen Browning Scripps of La Jolla and Captain Charles T. Hinde of Coronado, has been established for day pupils living either permanently or temporarily in San Diego or its vicinity. Its grounds cover an entire city block on First Street, between Quince and Redwood Streets. On this block a school building of reinforced concrete, fireproof and sanitary, has been erected around three sides of an open court. French windows opening into the garden, a covered arcade, and ample grounds afford unusual opportunities for study in the open air.

"The home department is in La Jolla, a district within the boundaries of San Diego but twelve miles from its center. This is primarily a boarding school, but girls residing either permanently or temporarily in La Jolla are admitted as day students.

"Miss E. Virginia Scripps has given for this school several acres of land commanding a rare view of sea and hills upon which two of a group of buildings have been erected. The first of these was the gift of Miss Ellen Browning Scripps, and the second made possible largely through her gift. The first building, constructed of reinforced concrete and absolutely fireproof and sanitary, contains in addition to rooms for thirty-four pupils the living rooms for the entire school. The second section, finished this year, has a large assembly hall, sunny recitation rooms, well-equipped laboratory and studio. A covered arcade connects the houses and there is an enclosed study court and a gymnasium court.

"A modified form of Mission architecture is being used and the scheme of construction emphasizes simplicity, proportion, and sincerity, for it is the belief of the founders that these silent influences are important forces in the formation of character."

To this Convention of 1912 (Journal, page 66), the Bishop had the pleasure of making "the official announcement that, during the last season, the Church, through a Board of Trustees, of which I am President, has purchased the Harvard School for boys here in this city, and that it is now closing its first semester under the permanent Head Mastership of the Rev. Robert G. Gooden. I have nominated Mr. Gooden to this position after a careful search in every direction for a man for the place. I knew him to be a scholar with scholarly training behind him. I knew him to be able to deal with men, for he had been tested. I knew him to be a master of boys, for the boys who knew him trusted and loved him and, what is best of all, believed in him as a scholar and a Christian."

"The Harvard School for boys (upon the Emery Foundation)" is located, Mr. Gooden states, "upon a site of ten acres and a fraction in a fine part of the city, now very valuable property, six buildings, seventeen instructors, and 180 students. In the thirteen classes we have sent forth, there are 178 graduates The school is incorporated under the laws of California. There are 21 Trustees of whom a majority must be members of the Church, while the Bishop of Los Angeles is always President of the School. There are no private profits, and all tuition money is put into the school."

The school was founded in 1900 by Mr. Grenville C. Emery and Mrs. Ella R. Emery, his wife, in memory of their sons who died in early life.

Nothing is stated in the Constitution or By-Laws about the relation of the school to the Bishop or the Diocese, beyond the fact that the Bishop of Los Angeles is *ex officio* President of the Board of Trustees, and that the Principal is elected upon his nomination. Further, it is one of the number to be known as the Bishop's Schools of the Diocese of Los Angeles.

The school came under the Bishop's care in August, 1911; Mr. Emery felt himself growing too old to conduct the school, and wished to give it some assurance of continuance down the ages.

It is, therefore, provided in the second paragraph of the Articles of Incorporation that "the purpose for which this Corporation is formed is to create or acquire, maintain and conduct under the auspices of the Protestant Episcopal Church a seminary and institution of learning devoted to the Primary,

Secondary, and Higher Education of boys and young men with necessary branches, departments, and schools as may be necessary or proper for the carrying out of said educational purposes; it shall not be conducted for profit and it shall have no corporate stock." In paragraph four it is read, that "12 of the Trustees shall always be members of the Protestant Episcopal Church and registered communicants of some Parish in union with the Convention of said Church in the Diocese of Los Angeles."

Training School for Deaconesses

To these schools for girls and boys the Bishop added, in 1910, a "Training School for Deaconesses." At the close of the first year's work, the Dean, the Rev. Leslie E. Learned, D. D., Rector of All Saints', Pasadena, reported to the Convention of 1911: "Four students have attended the weekly lectures and have shown aptitude for the studies prescribed in the older schools of Philadelphia and New York, and adopted in our own institution. Their work will compare favorably with that of most theological students in preparation for Holy Orders." (Journal, page 118.)

Six Deaconesses are now (1913) at work in the Diocese.

In marked contrast to these notable scholastic foudations was the quiet work of Mr. Thomas Widd at St. Paul's, Los Angeles, for seventeen years, in behalf of the Deaf mutes. He died, December 5th, 1906. His last report was submitted to the Annual Convention of that year (Journal, page 93). "The 16th Annual Meeting," he wrote, "was held in the St. Paul's Pro-Cathedral Parish House, on the 12th of December, 1905, with an attendance of between fifty and sixty deaf mutes and some hearing friends. . . . . We have often to deal with deaf mutes from schools in foreign lands besides our own—French, German, Dutch, Swedes, and Norwegians—who all understand the language of signs, and they thus receive the gospel news without knowing much of the English language or the preacher knowing their native tongue.

Our Mission is the only one on the Pacific Coast that is conducted on the same lines as those pursued by those Missions founded by the late Rev. Dr. Gallaudet and his co-laborers, which were modeled after those established by the Episcopal Church in England, which keep an 'open door' for

all deaf mutes who wish to attend the services and hear the glad tidings in their peculiar language.

"They are mostly poor hardworking people.

"The services are held every Sunday at 3 p. m. in the Parish Hall, and the average attendance is twenty."

Of late the services have been in charge of the Rev. Henry Quimby, Rector of St. Luke's Church, Monrovia.

This survey of the growth and development of the Diocese of Los Angeles may fitly be concluded by the quotation of the Resolution adopted by the Annual Convention of 1913, on the motion of the Rev. Harry Thompson, Vicar of the Church of the Angels, Garvanza:

"Resolved, That this Convention puts on record its appreciation of the marked business ability and useful public spirit, as well as Church spirit, displayed by the Bishop of the Diocese in bringing to a successful issue the negotiations for acquiring property for the Hospital of the Good Samaritan."

The Woman's Auxiliary in the Diocese of Los Angeles

By Miss Grace G. Wotkyns

Not long after the first branches of the Auxiliary were established in San Francisco, a branch was formed in Los Angeles by Miss Towell, who was for many years vice president of the Los Angeles branch. All Saints', Pasadena, Santa Ana, and Santa Barbara soon followed.

Mrs. Lawver, Secretary of the California branch, was our "guide, counselor and friend" in the early days of organization; her rare visits inspired us, for her words always carried authority in their encouragement and instruction.

The first record of an offering from the Auxiliary in the Southern part of the Diocese may be found in the "Report of the Diocese of California for 1883-4;" as follows: "A box to Quinault Agency, $8.40." This was sent by Miss Grebe's class of girls. Deaconess Grebe was the inspiration and first leader of our juniors.

May 25, 1896, the primary meeting of the Woman's Auxiliary in the new diocese of Los Angeles was held; Mrs. Kellogg was appointed President, Miss Towell Secretary, and Mrs. Bugbee, Treasurer. The first year our offerings amounted to $1,657. This past year, 1913, they were $8,524. At our primary meeting in 1896, twenty-four branches and nine junior branches were represented. At our last annual meeting, May, 1913, fifty-three branches, three young women's branches, twenty-six juniors, and twenty-seven baby branches answered to the roll call. At the annual meeting in 1898 it was resolved to "set apart the Festival of Epiphany as Auxiliary Day," and the clergy were requested to offer at the Celebration of the Holy Communion special prayers for the work of the Auxiliary. The prayers of the Church are asked for on the Feast of the Transfiguration, which is looked upon by the whole Auxiliary as "Altar Day."

The first Auxiliary Mission study class in the Diocese was conducted in All Saints' Parish, Pasadena, by Dr. Anita Tyng in 1897; and the first Quiet Day for women was held under the auspices of the Auxiliary in St. Paul's Church, Los Angeles, on June 7, 1892.

Two of the grandest missionary meetings ever held in the Diocese of Los Angeles have been under the auspices of the Woman's Auxiliary. The first in 1904, when the first council of the Eighth Missionary Department took place in Los Angeles, and in October, 1912, when the council was held there for the second time.

Note: For Parish and Mission Chronicles see Appendix B.

CHAPTER XXIII

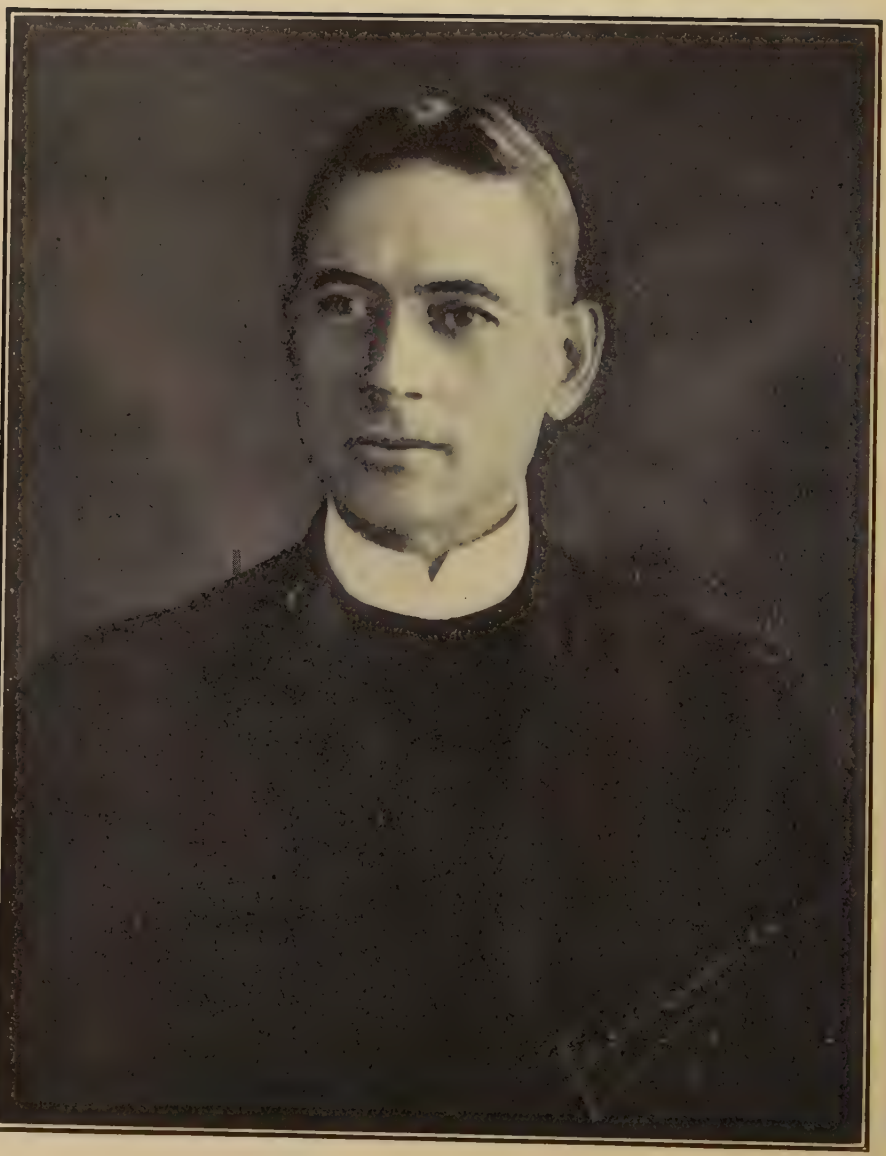
MISSIONARY DISTRICT OF SAN JOAQUIN

FOR the earlier history of the Church in this District the reader is referred to the preceding History of the Diocese of California, especially Chapter IX, and to the "Parish Chronicles" in Appendix "B" of this book. In Chapter XVII, too, there is an account of the action taken in the Convention of the Diocese of California, in January, 1910, which led to the third division of that Diocese, and the consent of the General Convention the following October, by which the Missionary District of San Joaquin was constituted. The House of Bishops sent to the House of Deputies the name of the Rev. Louis Childs Sanford, then Secretary of the Eighth Missionary Department, as a nominee for bishop of the new Missionary District, and he was selected by the latter body without apparent opposition.

Having accepted the position after due deliberation and having so notified the Presiding Bishop, the latter took order for the consecration of the Bishop designate to the office and work of a Bishop in the Church of God, the service to be held in the Church of St. John the Evangelist, San Francisco, Mr. Sanford's last parochial charge, on the Feast of the Conversion of St. Paul, January 25, 1911. The Rt. Rev. Franklin Spencer Spalding, D. D., missionary Bishop of Utah, preached the sermon. The Bishop of California was the chief consecrator, assisted by the Bishops of Los Angeles, Sacramento, Olympia, Utah, Oregon, and Nevada. The attending presbyters were the Rev. D. O. Kelley and the Rev. Francis G. Williams.

This District comprises fourteen counties, viz: San Joaquin, Calaveras, Alpine, Stanislaus, Tuolumne, Merced, Mariposa, Fresno, Madera, Kings, Tulare, Kern, Mono, and Inyo.

Twelve clergymen were transferred from the old Diocese as the beginning of the clergy list of the new District (see Appendix "C") and about 1,400 communicants, contained in five parishes and eleven organized missions. There were in the District 21 Church buildings, 9 rectories and parsonages, and 6 guild halls. These numbers have increased in the three years since to 16 clergy; 5 parishes and 17 organized missions;



THE RT. REV. LOUIS CHILDS SANFORD, D. D.,
Bishop of San Joaquin.

the communicants to 1,747; while two new Churches, six parish halls, and one rectory or parsonage have been erected in that time. The parish halls are often for use also for Church services.

The Primary Convocation of the District was held in St. James' Church, Fresno, May 9, 1911, with an attendance of 11 clergy, and 25 lay delegates representing 12 parishes and missions. An organization was effected by the election of the Rev. L. A. Wood as Secretary and Registrar. No treasurer was chosen at this meeting. The first Council of Advice consisted of the Rev. Messrs. H. S. Hanson and G. R. E. MacDonald, and Messrs. H. C. B. Gill and B. L. Barney.

The Bishop announced the selection of Fresno as the See City of the District. An Episcopal residence has been purchased, and through arrangements made with the vestry, St. James' Parish Church became the Pro-Cathedral of the District in December, 1911; whereupon, the rectorship being vacant, the Bishop nominated the Rev. G. R. E. MacDonald to be the first Dean and the Rev. R. W. Rhames the first Canon; and these nominations were confirmed by the vestry. The Rev. J. H. Waterman was appointed honorary Canon. These officials were duly installed May 12, 1912.

The ground upon which St. James' Pro-Cathedral is located consists of six lots, fronting 150 feet on Fresno Street, and 150 feet on N Street. The rectory on N Street makes a suitable deanery, and there remains on the Fresno Street side, room for a Diocesan House, and also, perhaps, a guild room.

The first Cathedral Mission has been started in the northern part of the city with a Sunday School of 60 members, for which ground has been secured.

The second Convocation was held in the Church of the Saviour, Hanford, May 21, 1912, when Mr. B. L. Barney was elected Treasurer; and the third met at St. John's, Stockton, May 20, 1913, at which the Canons, being those of the Diocese of California, were revised and adapted to the District of San Joaquin, and a unique feature in this was the adoption of a commission form of government for the District founded upon the general plan lately become popular in municipalities. This was submitted to and approved by the General Convention of that year.

This departure from all former provisions governing missionary districts is deemed of sufficient importance and interest

to warrant space in these pages in which to describe it somewhat in detail by a quotation from the Canon in which it was provided for, being "Section 222:"

"Sec. 222. In addition to the duties of the Council of Advice prescribed by the Constitution and Canons of the General Convention, it shall be charged in this Missionary District with the duties enumerated in these Canons, devolving upon a Finance Committee, a District Board of Missions, a Board of Christian Education and a Social Service Commission, and shall sit and act as such Boards or Committees under the presidency of the Bishop.

"At its first meeting after the Annual Convocation, the Council shall divide itself by ballot into four sections, each one of which shall consist of one clergyman and one layman, the sections to be known as the Commissioners of Finance, of Missions, of Christian Education, and of Social Service, respectively. The clerical Commissioners shall serve as Secretaries of their several Commissions. The Commissioners may jointly nominate to the Bishop such person or persons, not members of the Council of Advice, as they may see fit, as additional members of their respective commissions, and such additional members, if appointed by the Bishop, shall serve until the next Annual Convocation, and shall have all the privileges of membership except the right to vote. No business involving the appropriation or expenditure of monies shall be introduced at the meetings of the Commission except by the Commissioner thereof."

Other missionary districts will be interested in watching the working out of this plan, for it seems to promise a solution of some of the difficulties experienced especially in sparsely settled, widely extended regions such as usually constitute missionary districts.

In the Appendices will be found a list of the clergy of the District first transferred to it from the Diocese of California at the time of its setting up for itself in the beginning of 1911, also of the additions to it and other changes since; and also concise histories of its parishes and missions from their beginnings, whether in the lap of the old Diocese or since the new Missionary District commenced its separate and fertile existence.

From this it will appear more in detail how considerable and widely extended has been the growth. All of the newly or-

ganized missions are provided with buildings. One of these, however, St. James' Guild hall at Lindsay, has recently been burned down, but another and better one has already been planned.

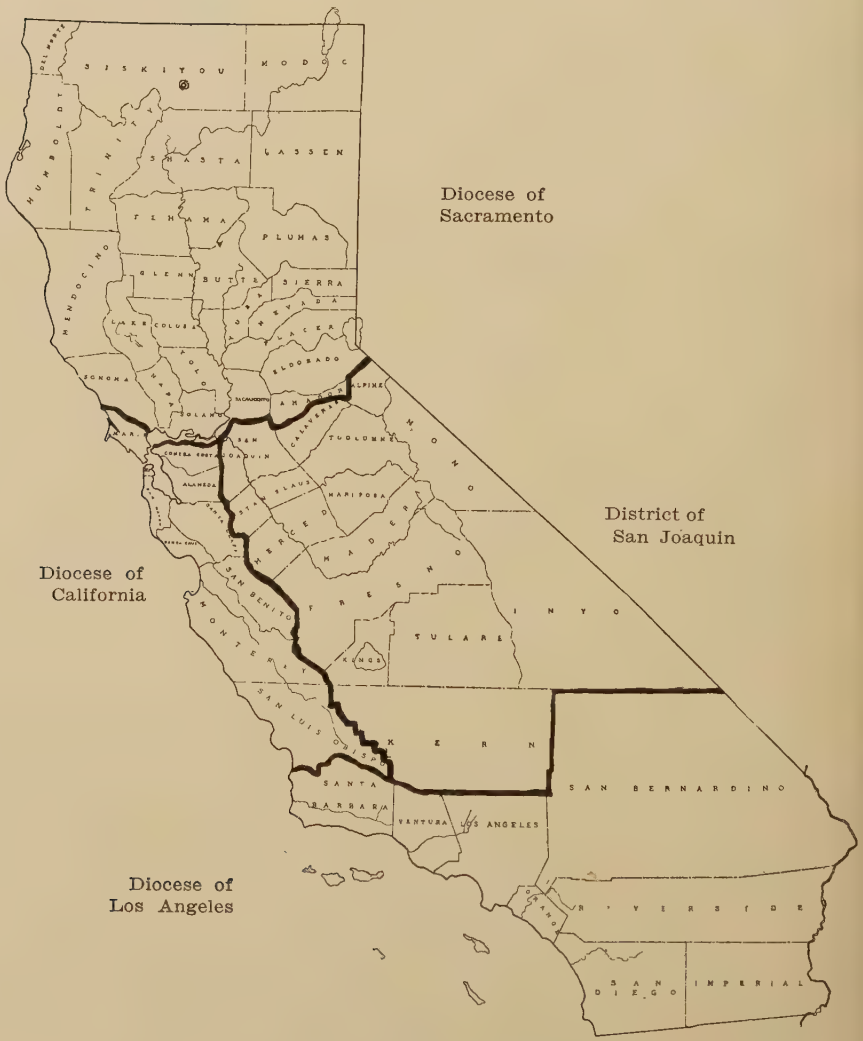
Services are held at regular intervals at each of the unorganized missions.

In all, about $60,000 has been added to the value of the Church property in the District, and the contributions of parishes and missions toward their support have increased from $15,000 to $20,000 annually, while the apportionments for missionary purposes have been advanced from $1,000 to $2,500, nearly all of which have been met in full.

The General Board of Missions, however, has not been over generous in its appropriations for the encouragement and support of the District in its efforts for Church extension within its limits, as compared with those allowed other and less promising fields. Could these be at least doubled the response in quickened growth would be immediate, and time would be saved in its period of tutelage for diocesan status.

The Bishop's activity and leadership, supported loyally by his clergy and by the laity of the District, are evident in all departments of the Church life, work and growth, and with the continued blessing of God a future may be foreseen of high promise and of rapid progress toward full diocesan life in this field so richly endowed by nature with resources inviting man's industry and skill in their development.

MAP SHOWING THE FOUR ECCLESIASTICAL DIVISIONS OF THE STATE OF CALIFORNIA.



MAP OF CALIFORNIA WITH ECCLESIASTICAL DIVISIONS—1910

APPENDIX A

HISTORY OF THE CONSTITUTION AND CANONS OF THE DIOCESE OF CALIFORNIA

It is proposed here to present so much of the history and of the present state of the canon law of the Diocese as will interest our readers, and show the process of development through which it has gradually attained the degree of excellence which is now claimed for it.

Impatience and severe criticism are often expressed regarding the large part of the time of the sessions of Church conventions given up to "canon tinkering," as it is called. Some of this does often seem like time wasted, as it doubtless is occasionally.

But may it not be educational, taken all in all, and indicative of interest (as well as of ignorance often) on the part of members of the convention, or the convention itself. "Growing pains" they are more like, such as a healthy child feels as his limbs and other members stretch out toward manhood, so fast that he can scarcely keep up with them.

As rules adopted for the regulation of one's action are outgrown, or proven inadequate, the only thing to do is to change them. So with the Church.

Probably much of the "tinkering" of canons spoken of would be avoided if the people would spend more thought than they do in the study and enforcement of them as they stand.

The suggestion has even been made, and not altogether unwisely, that in our Sunday School instruction there might well be introduced a few practical lessons on the canon law of the Church, and possibly a week day lecture on the same subject during the Lenten or Advent season in our Churches. And, last but not least, that every parish vestry should hold an annual quiz on all points of law, ecclesiastical or civic, which touch rectors and parishes!

At any rate, something ought to be done to make Church people better acquainted with the canon law of their own Church, and more observant of its requirements. And it is hoped these observations, and what follows, will tend to that end in some degree.

The Constitution and Canons as first adopted in the "convention" of 1850, were evidently drawn by men familiar with those of the Diocese of New York as they then were. The former was brief, in eight short articles.* The convention of the proposed diocese was to meet triennially, in the years "of the meeting of the General Convention" and on the first Wednesday in May. It was to be composed of "All clergymen canonically connected with the diocese, and of lay delegates, not more than three from each parish in union with the convention to be chosen by the vestry." The secretary of the convention was to be chosen "from among the members thereof."

*Constitution adopted in Convention at San Francisco, August, 1850.

The one other and striking peculiarity to be noted is that no territorial bounds, or location are given for the diocese to be formed other than as found in the title: "Constitution for the government of the Church in California," and there is no declaration of connection or communion with, or of allegiance to the Protestant Episcopal Church in the United States of America, by that or any other name or designation; and yet the "General Convention" is once mentioned as determining the years of meeting of the Diocesan Convention, as already stated, but what "general convention" is left to be surmised.

The "Canons for the Government of the Church in California," were 21 in number. As in the case of the Constitution, only peculiar provisions, or such as are now unusual in canons of the Church will be mentioned in this necessarily brief summary.

Canon I deals with the list of the clergy to be laid before the convention by the Bishop. Canon II, is "of the mode of calling the convention"—by the secretary's written notice to clergy and vestries. Canon III deals with the "Certificates of Lay Delegates." IV, with the quorum of the convention—requiring "one third of the clergy entitled to

ARTICLE I.

The Church in this Diocese shall assemble in Convention on the first Wednesday in May of every third year, which shall always be the year of the meeting of the General Convention; the place of meeting to be designated by the Bishop, or, in case of his inability to act, or of a vacancy in the Episcopate, by the Standing Committee.

ARTICLE II.

Special Conventions may be called together at any time by the highest ecclesiastical authority.

ARTICLE III.

The Convention shall be composed of all Clergymen canonically connected with the Diocese, and of Lay delegates, not more than three from each parish in union with the Convention, to be chosen by the Vestry.

ARTICLE IV.

Every Convention shall be opened with the daily Morning Prayer and the administration of the Holy Communion, the officiating Clergy to be appointed by the acting ecclesiastical authority.

ARTICLE V.

The Bishop shall preside in the Convention, but in case of his absence, or of a vacancy in the Episcopate, the Convention shall elect a President from among the Clergy.

ARTICLE VI.

A Secretary shall be chosen, on the assembling of the Convention (from among the members thereof,) who shall remain in office until the meeting of the next (triennial) Convention, or until another Secretary be duly elected in his stead: his duty shall be to take minutes of the proceedings, to preserve the journals and records, to attest the acts of the body, to give due notice to each Clergyman and Vestry of the time and place appointed for the meeting of the next Convention, and faithfully to deliver to the hands of his successor all books and papers relative to the concerns of the Convention which may be in his possession.

ARTICLE VII.

The Clergy and Laity shall deliberate in one body and shall vote together, but when it shall be required by any three members, the Clergy shall vote by individuals and the Laity by parishes.

ARTICLE VIII.

This Constitution shall not be altered, except on a proposition introduced in writing, and approved by a majority of each order in the Convention to which it is submitted, and in like manner by a majority of the next following Convention.

Done in the Convention of the Clergy and Laity of the Church, the 20th day of July, A. D. 1850.

seats, and one third of the parishes entitled to representation." Canon V is entitled "of the Admission of the Parish." VI, "Of the Diocesan Officers;" and "Deputies to the General Convention" are also provided for. VII, "Of the Secretary of the Convention—his duties," refers to "Canon VIII of the General Convention," and to the "last House of Clerical and Lay Deputies" thereof and to "the Bishops of the Church in the United States." Canons VIII, IX, X, and XI have to do with the election of a Standing Committee, Parish Registers, Parochial Reports, and Vacant Parishes. Canons XII and XIII declare that "there shall be created an Episcopal Fund" with a board of three clerical and three lay trustees, to be elected annually by the convention, with specific provision for its collection and management, with a lay treasurer thereof to be chosen annually by the convention, and which was to render an annual account to the Standing Committee, and one to each convention, which shall appoint a committee to audit the same."

Canon XIV similarly declares that there "shall be created a Diocesan Fund, to sustain the missions and institutions of the Diocese, and to defray the expenses of the convention," with an annually elected board of three clerical and three lay trustees. "The Diocesan Fund shall be divided into two parts; one fourth shall be appropriated to missions, three fourths to the diocesan institutions and convention expenses."

Canon XV gives the Bishop the "direction and control of all missions within the Diocese, but all appropriations of money for such purposes shall be under the direction of the Standing Committee."

Canons XVI-XIX provide quite elaborately for the "Diocesan Institutions," which were to be a "College, a Theological Seminary, a Presbyterium and a Sanctuarium," each with its elected board of trustees, except that the College and Seminary were to be "under the control' of one such board. Each clergyman of the diocese was to "have the right to educate one soul free of charge in the institutions." The Presbyterium was to be an asylum for "All clergymen canonically connected with the diocese for five years, incapable of performing parochial duty through disease or accident," and recommended by the Bishop." The last was to be a "Widow's Home" for "widows in full communion with the Church, having attained the age of sixty years." "Infirm widows" might also be admitted under certain specified conditions.

XX was the usual long provision for "the trial of presbyters and deacons." and XXI tells how amendments might be made, by submission to the committee on canons in writing, one day's notice having been given, and the "concurrent vote of each order voting separately."

At the next convention, 1853, several interesting changes in these canons were adopted. In XIV, of "the Diocesan Fund," the section providing for the use of the Fund was changed to read: "the Diocesan Fund shall be divided into two parts; three fourths shall be appropriated to missions and one fourth to diocesan expenses;" while the Diocesan Institutions were limited to "a College and a Theological Seminary," eliminating here, and by repealing XVIII and XIX, all mention of the "Presbyterium" and "Sanctuarium."

In 1856 the third triennial Convention, according to the constitution as first adopted and then still in force, important changes were perfected in that constitution.

Article I was made to read: The Church in this Diocese shall be known as the Protestant Episcopal Church in the Diocese of California, in adherence to the Constitution and authority of the Protestant Episcopal Church in the United States, as required in the Fifth Article of said Constitution. This finally removed the barrier to the recognition of the Diocese by the General Convention.

Article II was changed to make the diocesan convention annual instead of triennial.

Article IV extended the clerical membership of the Convention so as to include all clergy canonically resident engaged in whatever proper clerical work, and in the lay delegations from parishes five were allowed instead of three. Some other minor alterations were also made.

In the canons numerous changes were made, of which only those of considerable moment will be noted here.

Canon I dealt now with the formation of parishes, by the "association of twelve or more male adults," with the consent of the ecclesiastical authority, and having subscribed to a declaration of their "consent to be governed by the constitutions and canons" of the Protestant Episcopal Church in the United States of America, and of this Diocese."

Canon II limited the franchise in parish elections to "male adults who have belonged to the congregation, and who have paid in the usual manner for the support of the Church for the preceding three months."

Canon III, "of the Rector," declared him to be ex officio president of the vestry." without whose presence, or that of one of the wardens, when there is no rector, no vestry meeting shall be legal.

Canon IV declared the duties of the Church wardens to be such, practically, as are still specified and recognized generally.

Canon XX, "On the Trial of Presbyters and Deacons" was reduced to one brief paragraph.

In this practically re-written body of canons the level head and more experienced hand of the Rev. Christopher B. Wyatt is evident.

In 1858 is found for the first time a canon "of Diocesan Missions." It made the Bishop and the clerical members of the Standing Committee, "a committee for the direction and control of all missions within the Diocese, selecting stations, appointing missionaries on the nomination of the Bishop, and making to them the necessary appropriations from the 'funds provided for the purpose." It also made it "the duty of each parish clergyman" "to raise contributions, by collections or subscriptions;" and suggests that the collection on occasion of the Bishop's visitation to any parish "be devoted to this object." This was better than nothing and worked very well for a few years.

In 1859 the number of parishes necessary to constitute a quorum in the convention was made one fourth instead of one third of those in union therewith.

In the Digest of 1866 a Missionary Fund, eo nomine, is included among the "Funds of the Diocese," but with practically the same provisions sustaining it as in the canon of 1858, "of Diocesan Missions."

Those entitled to vote at parish elections were made to include "any male person of twenty-one years of age, who, for the previous sixty days shall have been a registered communicant."

Canon XX, "of Ecclesiastical Discipline" was again extended to about 4,000 words in the Digest of 1866, where it appears as Canon X, all directed to the arraigning and trying of a clergyman.

In this Digest (1866) appears for the first time a canon (XIII) for the settlement of "Differences between ministers and their congregations."

The whole number of canons was also reduced from twenty-three to thirteen. This was accomplished mainly by consolidation of canons treating of separate parts of one general subject.

No more canonical changes were made till 1869, when the Rev. E. S. Peake secured the adoption of an amendment to canon VI making the Missionary Committee consist of three clergymen and three lay communicants of the Church (changed in 1874 to four of each order), to be elected at each annual convention (together with the Bishop), instead of the Standing Committee.

In 1871 a new canon (XIV) was adopted, "Of Finance and Assessments," providing for a finance committee, to act also as an assessment committee, to "make all canonical assessments to the best of their judgment, according to the several ability of the parties assessed."

In 1873 a new Digest of the canons was adopted, very different in arrangement and in substance from that of 1866—practically a rewriting of the whole code.

However, only such changes will be noted here as introduce new matter or canonical principles, of considerable importance, differing from the Digest of 1866.

In Canon I there appears for the first time a carefully drawn statement DECLARATORY of the Bishop's position and relation to the Diocese, as ORDINARY, as CHIEF PASTOR, as the ECCLESIASTICAL AUTHORITY, and when the Standing Committee becomes the Ecclesiastical Authority, and regarding certain directions and definitions, as to reading a pastoral letter issued by the Bishop, the beginning of the convention year, and what constitutes a quorum of a committee.

Canons II to V, on Missions and Parishes, provide a carefully drawn distinction between the two, with their respective modes of organization and government, their officers and the manner of their election or appointment, and of their territorial bounds.

Canons VI to X treat of the Diocesan Convention, its officers with their duties, its constitution and other matters additional to provisions pertaining thereto in the Constitution.

Canons XV, XVI, and XVII, together with portions of Canon II, above noted, and of XVIII, provide a beginning of a complete Missionary System, as later perfected. The other Funds of the Diocese, are also specified and defined in XVIII.

The inevitable canon of Discipline (of the clergy) is the subject of Canon XIX, and here reduced in dimensions to less than 550 words.

Appended to this Digest (1873) were seventeen General Regulations in authority practically equal to the Canons, carefully stating, further, principles of the Mission, their organization and support, and how a mission is to become a parish, with various forms, and also Rules of Order and of Business for meetings of Convention.

Disabled Clergy Fund

The Convention of 1874 only acted on one canonical change, and that was the creation of a Disabled Clergy Fund. This was at the instance of Rev. D. O. Kelley, who had a year or two before interested the Church Union in the matter, and then in behalf of that very active and progressive association prepared and by permission read a paper on the subject in the Convention; this being referred to the Committee on Canons, was the next day favorably reported on, and "Canon XVIII" was unanimously adopted, instituting a fund, to be derived from the Christmas collections "in all the missions and parishes of the Diocese," and from such other contributions as should be made to it.

The Trustees of St. Luke's Hospital were to have charge and administration of the Fund, under the advice of the Bishop. This last provision soon proved to be a mistake, and in 1876 the charge and administration were transferred to the Board of Missions.

In 1875, against the adverse report of the Committee on Canons, the then missionary at Watsonville secured the repeal of a section of Regulation III, which had provided for the payment to the Bishop of $20 toward the expense of episcopal visitations, on every occasion of such visitation, by the parish or mission visited. This was so evidently obnoxious that the repeal was unanimously made when the matter was plainly presented to the Convention.

It was also required, in an amendment to Regulation 2 on the "Principles of the Mission," that the salaries of missionaries should not only be paid, but "fixed and paid" by the Board of Missions. This expressed clearly an important principle regarding the support of missionaries which the more active and progressive friends of the cause were contending for; that is, the entire support of the missionaries by the Diocese, instead of leaving them dependent upon the people to whom they ministered, for any part of their living wage. (See Chap. IX.)

Incorporation of the Diocese

Reference is made to Chapter XII for an account of the process by which the incorporation of the Diocese was secured in 1887. This is thought to have been one of the most important and original enactments in American ecclesiastical legislation. See "Manual of the Diocese," the Canons, and By-Laws, as printed after the Index to the Canons.

The essential principles entering into the plan were these three: the election of the whole board of directors, annually, by the Convention of the Diocese; the By-Laws and amendments thereof to be made by the Convention alone in the same manner that canons are made; and the requirement of full annual reports to the Convention of all transactions, investments, and of property and funds held by the corporation. This guaranteed to the fullest possible extent diocesan control, publicity and responsibility as between the Church and its agent in the management of the property and other financial interests of the Church.

In 1888 the convocation districts were reduced in number to two—the Northern and Southern, while more dignity, in the way of official duties was given to the meetings and to the deans of convocation.

Clerical members of the Convention are made "every clergyman of this Diocese, of whatever order," provided he has been canonically and personally resident within the Diocese for the space of six calendar months before the meeting of the convention.

At the Convention of 1893 the Committee on Finance was changed from a mixed committee of clerical and lay members to all lay members, and the assessment to be an equal percentage of the total income of each congregation instead of being at the discretion of the committee. Also requirement that each congregation should file with the Finance Committee a copy of the Finance portion of its Annual Report under penalty of an arbitrary assessment.

The Canon on Missions and Parish Boundaries was so amended as to provide that where there were two or more parishes or missions within the same corporate limits, the bounds should be those canonically prescribed and that the residence of any registered parishoner residing outside of the limits of his parish should be deemed a part of his own parish.

Women Given Vote in Parish Meetings

At the Convention of 1895 the amendment offered at the Convention at Los Angeles (1891) making women of twenty-one years of age qualified voters at parish meetings was finally adopted.

See also Chapter XVI.

Assessments for Diocesan Expenses

In 1896 the report of the special committee on plan of assessment for diocesan expenses which had been appointed in 1893 presented a canon which was adopted.* This canon had two notable features:

*It may be stated here that the active member of this committee, and the real author of this plan which has been found to work admirably in this diocese, was Mr. W. A. M. Van Bokkelen.

First, That current expenses of a parish, that is, the average amount expended in maintaining its services, clerical and other salaries, music, lights, heating and all other current expenses, ordinary repairs of building, care of grounds exclusive of permanent improvements as shown by the annual report for the past three years shall be taken as the basis for assessments; thus only taxing the money spent on itself and leaving untaxed money raised and used for missionary, charitable and other purposes outside of the parish; whereas taking current receipts as a basis for assessments penalises the free giving for extra parochial purposes. The Second feature is a sliding scale or percentage charging the strong parish a higher percentage on its expenditures than the weaker parishes and missions. The Committee's report at page 93 of Journal of 1895 is well worth reading as a careful analysis of the methods in use in Fifty-nine jurisdictions as developed by correspondence with their respective financial officers.

In 1897 the Bishop was by canon empowered to become a corporation sole under the title of "Protestant Episcopal Bishop of California" for the administration of such temporalities and holding such property, real and personal, as may be granted or committed to him for the uses of Church purposes. Also a canon declaring the vestrymen to be the trustees or directors under the State Corporation Laws and always to be considered whenever assembled as acting in both capacities.

Election of Rectors

In the process described for the choice of a rector the most prominent feature was that of an enforced deliberation and consultation with the bishop, as may be seen by the new canon recommended by the same commission and adopted by the convention in 1902. This is presented here in full rather than an attempted outline of its provisions.

Section 290 of the canons—(a) "Whenever a rector shall resign, or the rectorship of a parish shall otherwise become vacant, the vestry shall not proceed to fill the vacancy until after a written communication from the vestry to the bishop, if there be one, officially advising him of the vacancy. At the expiration of at least ten days thereafter the Church warden shall call a meeting of the vestry, giving not less than ten days written notice thereof and stating the purpose of the meeting to be the selection of a rector. The Church warden shall at the same time notify the bishop of the time and place of such meeting and invite him to be present. (b) If the bishop shall not be present at the meeting of the vestry when a rector shall be selected, the Church warden shall immediately after such meeting communicate to the bishop the name of the clergyman selected. If the bishop shall desire to confer with the vestry thereon, he shall designate a date for the conference, which date shall be within twenty days after the aforesaid notification, and thereupon the Church warden shall call a meeting of the vestry at the time so designated for the purpose of such conference. (c) Upon the expiration of twenty days after the meeting at which a rector shall have been selected the Church warden shall call a meeting of the vestry, giving not less than five days notice thereof, and stating the purpose of the meeting to be the election of a rector. It shall require affirmative vote of two-

thirds of the whole number of vestrymen to elect a rector. (d) If the person selected shall not be elected or, being elected, shall decline, the same procedure shall be followed."

Section 291 provides that upon the election of a rector the Church wardens shall give immediate notice of such election to the bishop of the diocese, or, if there be no bishop to the Standing Committee whereupon the person elected may enter upon the duties of his calling.

Rectors of Parishes

Aside from the provisions governing the manner of their election there is nothing peculiar in the California canons regarding the position, authority and powers or official rights of rectors in their parishes. What here follows is written with a view to placing before our readers such information as will be of general interest and use to them as intelligent Church people and parishioners. The office itself has come down to us from a very early date, through the Church of England, modified to meet the changed status of the American Church in relation to the state, and the laws and customs of the land. Here the rector is a clergyman chosen by a parish to be its spiritual director and head, with a normal life tenure. Subject to the bishop of the diocese he has "exclusive charge of all things pertaining to or affecting the spiritual interests of the parish". It is "his duty and right to give orders concerning public worship (in the parish), together with all that appertains thereto, at all times having access to the Church building or buildings, with the custody of the keys of the same." He has "the spiritual direction and control of all associations of the parish", (such as guilds) and presides "with right to vote at all parish and vestry meetings". Sec. 293 of the canons of the Diocese. It will be noted that only a fully constituted parish has a rector. A clergyman at the head of an organized mission is called the missionary in charge (not rector) and as such has duties "as far as practicable the same as those of the rector of a parish". Sec. 361 of the canons. A missionary is appointed by the Bishop and Board of Missions of the Diocese, subject to removal by the Bishop at any time. A parish is a self-supporting congregation, while a mission is sustained by an appropriation from the Board of Missions.

Further Changes in 1904

The Canon on Discipline was amended so as to provide that the Standing Committee , when any clergyman is charged by public rumor with any offense or misconduct for which he might be subject to trial, shall make an ex parte investigation as the nature of the case permits, and if they deem there is reasonable grounds therefor or the interest of the Church demands, present the accused for trial or apply to the Bishop for a Court of Inquiry.

Section 25 of the Constitution was so amended as to restrict the membership of Conventions to males.

To prevent hasty legislation and to secure careful consideration of proposed amendments, an amendment was adopted requiring all proposed amendments to the canons to be filed with the secretary twenty days before the Convention and printed for the use of the Convention.

Various amendments were also adopted changing the name before given to missionary work in the Diocese from "Diocesan Missions" to "Church Extension", thus differentiating it more clearly from the general missionary work of the Church.

CANON XXV

Of the House of Churchwomen

Sec. 565. There shall be a House of Churchwomen, to meet in the same week with the Convention, with power subject at all times to the Constitution and Canons of the Diocese, to legislate for the conduct of woman's work in the Church and to act in a consultative capacity upon such other matters as the Convention may from time to time submit to it for its opinion.

Sec. 566. The House of Churchwomen shall assemble in the same city or town appointed for the meeting of the Convention, but shall meet and deliberate separately from the Convention at such place in said city or town as shall be designated by the Ordinary, and on such hour and day during the session of the Convention as he shall announce at the opening service of the Convention.

Sec. 567. The House of Churchwomen shall consist of female delegates not exceeding five from each parish and mission in union with the Convention and entitled to representation therein. The delegates shall be elected annually at a meeting of women duly convened on some day in the first week in Advent. This meeting shall be announced at the same time and in the same way as the annual meeting of the parish or mission. The elections shall be conducted in the same manner, and be subject to all the canons, rules and regulations prescribed for the election of vestrymen or officers of missions; except that women only who are qualified to vote for vestrymen of the parish or officers of the mission shall be qualified to vote for delegates to the House of Churchwomen. (A provision has since been made for alternate delegates.)

Sec. 568. No person shall be competent to serve as a delegate to the House of Churchwomen unless she is a communicant of the Church and has been a qualified voter of the parish or mission she represents during the six calendar months next preceding her election, and no person under ecclesiastical censure or process shall be allowed a seat in the House of Churchwomen.

Sec. 569. The appointment of delegates to the House of Churchwomen shall be certified in writing by the Rector or Clergyman in charge of the parish or mission of which they are representatives, or in his absence by a Warden or by the Clerk of such parish or mission. Every certificate of the appointment of a delegate to the House of Churchwomen shall be substantially in the form provided for the certificate of appointment of delegates to the Convention.

Sec. 570. The certificates of appointment of delegates to the House of Churchwomen shall be forwarded to the acting Secretary of the Convention at least one week previous to the time appointed for the meeting of the Convention, and the Secretary of the Convention shall

thereupon prepare a list of the parishes and missions entitled to representation in, and of the delegates elected from such parishes and missions to, the House of Churchwomen, and shall deliver it to the Secretary of the House of Churchwomen before the time appointed for such meeting. (Abridged.)

Sec. 571. The enactments passed by the House of Churchwomen shall be known as The Regulations of the House of Churchwomen.

Sec. 572. Every Regulation which shall have passed the House of Churchwomen shall, before it becomes valid, be presented to the Ordinary. If he approve it he shall sign it, but if not, he shall return it within twenty days with his objections to the Secretary of the House of Churchwomen, in which case it shall not be valid. The Secretary of the House of Churchwomen shall enter on their journal all objections taken by the Ordinary to any proposed Regulation. If any proposed Regulation shall not be returned by the Ordinary within twenty days after it shall have been presented to him, the same shall become valid in like manner as if he had signed it.

Sec. 573. The Ordinary shall ex officio be entitled to preside at all meetings of the House of Churchwomen and at all meetings of any Committee of the said House of Churchwomen, but shall have no vote at any such meeting.

Sec. 574. The House of Churchwomen shall organize by electing a President and a Secretary, who shall continue in office until their successors are elected. It shall have power to elect or appoint such other officers and committees as it shall deem advisable or necessary; to prescribe the duties of all officers whom it may elect or appoint; and to make rules of order governing the transaction of its business. The Secretary of the House of Churchwomen shall procure and keep a suitable book entitled Regulations of the House of Churchwomen of the Diocese of California, in which shall be recorded this Canon and all additions thereto or alterations thereof hereafter adopted by the Convention, and all Regulations adopted by the House of Churchwomen, and all objections made by the Ordinary to any Regulations that may be passed.

Sec. 575. The Secretary of the Convention shall annually print from the Journal of the House of Churchwomen a report of its proceedings in like form as the Journal of the Convention is annually printed.

Sec. 575. A quorum of the House of Churchwomen shall consist of delegates from fifteen parishes or missions. No business may be transacted by the House except a quorum is present. If on any question a division be demanded by five delegates, then the vote shall be taken by parishes and missions and each parish and mission shall be entitled to one vote and no more.

Sec. 577. Whenever the Convention shall submit any matter to the House of Churchwomen for its opinion the matter so submitted shall be taken up and considered immediately, and the action of the House of Churchwomen thereon shall be certified in writing by the President and the Secretary of the House of Churchwomen to the Convention immediately upon the taking of such action.

Sec. 578. Whenever the House of Churchwomen shall submit any matter to the Convention for its opinion the matter so submitted shall be taken up and considered immediately after the special order of the day, if there be one, or otherwise as promptly as may be, and the action of the Convention on the matter submitted to it shall be certified in writing by the Secretary of the Convention to the House of Churchwomen immediately upon the taking of such action.

Sec. 579. The Ordinary may recommend to the House of Churchwomen for its consideration such matters as he may deem expedient, and the same, unless otherwise requested by him, shall be taken up and considered before any other business excepting matters submitted to it by the Convention for the opinion of the House.

Sunday School Commission

In 1904, too, the Sunday School Commission was formed, consisting of six clergymen and three laymen, whose duty it should be to supervise and improve the religious instruction in the Sunday Schools. This was replaced in 1912 by the Board of Christian Education.

Also a Canon for a Clergy Retiring Fund. No action has as yet been taken under this canon and with the proposed action of the General Convention for the creation of a General Fund for the same purpose, it may be dropped from the Canons of the Diocese.

Article VI, Sec. 26, of the Constitution was amended so as specifically to exclude persons under Ecclesiastical censure or process from a seat in Convention.

At the Convention of 1906 nothing worthy of notice was done excepting the final adoption of a new article XXIV of the Constitution "On Trust Funds", declaring that the provisions and regulations of the Canons relating to invested or trust funds at the time of any gift or bequest to or collection for any such fund shall and does constitute a specific contract between the diocese and donor or contributor to any such fund and pledging the good faith of the Diocese to the faithful observance of the same. This action was instigated by a claim being made by some that any of the invested funds could at any time be used for the current expense of that fund at the option of the Convention.

The Convention of 1907 was chiefly interested in reconstructive measures incident to the great conflagration following the earthquake of April 18, 1906, and only adopted one amendment, providing that no parish or mission could change the location of its Church building without the consent of the Bishop and Standing Committee, nor to within one-half mile of its boundary line, without a parish affected by such proposed change being given a hearing.

At the Convention of 1908 provision was made whereby a parish becoming unable to support a rector without missionary aid, might become entitled to receive such aid by foregoing its parochial status and rights for the time being.

At the Convention of 1912 the Canons on the Disabled Clergy and Widows' and Orphans' Funds were both amended so that one-half of the annual collections of each could be applied to current relief, heretofore

the entire amount received being added to the invested fund and only the income from invested funds being applicable to current relief.

At the Convention of 1914 a constitutional amendment was adopted limiting the rights of clergymen to a vote in Convention. This amendment limits the right to a vote to such clergymen as are actually and personally, as well as canonically resident within the Diocese and continually performing the duties of their office for the period of six months next before the meeting of the Convention:

(a) Regularly and continuously engaged in General Work of the Diocese;

(b) Regularly settled in charge of a congregation within the Diocese;

(c) Acting as missionary under diocesan authority;

(d) Chaplain or religious instructor, under supervision of the Bishop, of a public institution within the Diocese;

(e) All clergymen who while acting in any of the foregoing capacities within the Diocese shall have become incapacitated.

The name of the "Bishop Salary and Convention Fund" or its equivalent was changed to "Episcopal and Convention Fund" or its equivalent wherever the same occurred in the canons.

Elections in Diocesan Conventions

Prior to the year 1907, the method of conducting elections of officer and committees in the Convention was as near no method as possible The only requirement was that a ballot should be used, and a vote by orders, and a concurrent majority of the clerical and lay voters.

Tellers were selected under an unwritten rule that they should be taken from those not otherwise engaged, regardless of fitness for the duty required of them. They counted the ballots when cast in whatever manner they agreed on at the time, and reported the result as they determined it to be. No way was provided for checking up the count to secure accuracy. In one case of repeated balloting because of nonconcurrence of orders, after the election was over, and the Convention had adjourned, the ballots were recounted by two gentlemen who found that the returns had been clearly erroneous, and a wrong person declared elected. It was thought best at the time to do or say nothing about it, but to try to guard against its happening again.

That discovery and a few subsequent experiences resulted in the present canon on Elections in Convention, (sections 190 to 202, Canon IV) devised in the main by Mr. W. A. M. Van Bokkelen, which it is believed was, when adopted, quite unique. It has given general satisfaction in saving the time of the Convention, and in securing accuracy at all stages of taking, canvassing and returning the result of the vote. Its provisions are here concisely given:

1. Nominations having been made the day before for all elective officers, boards and committees, separate, uniform, printed ballots, on paper of distinctive colors for every office to be filled, are to be provided by the secretary of convention.

2. The hour fixed for the election having arrived, the fact is stated by the chair, and three commissioners of Election announced, one of whom is the assistant secretary of convention, all supposed to be experts in the matter, together with two sets of tellers, three or more for each order—to receive and count the votes for which suitable ballot boxes are provided, each labeled with the color of the ballots to be deposited in it. The tellers need not be members of the convention. The polls are opened for an hour, or such times as is required, in the back part of the convention hall, and the voting proceeds without interrupting the other proceedings of the convention, or any tedious roll call, each voter being checked on a list provided by the secretary.

3. If at the time of nominating, only the required number are named for a given office, board or committee, the election may be effected at once by the secretary casting the ballot for all.

4. When a lay delegation is equally divided a one-half vote is to be counted each way.

5. In section 197 are various carefully drawn provisions as to counting, tallying and registering the ballots by the tellers on tally sheets furnished by the secretary, placing the ballots in envelopes, sealed and signed by the tellers, and distinctly marked with the names of the candidates voted for, whether the votes of the clerical or lay order, the number of ballots in the envelope, and whether it is the first or other subsequent ballot taken—so marked, signed and sealed, the envelope is then delivered to the secretary, who is required to keep it safely and unopened.

6. In section 202 are provisions for a recanvass of the returns, if demanded, after the adjournment of the convention.

The above condensation of the provisions of this canon will probably answer the purpose of most readers. The canon in full will be found in the "Manual of the Diocese of California", a copy of which may readily be obtained.

The Canons of the General Convention

These should all be familiar to the clergy and to well instructed laymen.

A few of their provisions only will be noted here because of their more common application in the lives of Church people, and to the relations of all rectors and pastors in their parishes and toward their congregations, and their duties and rights as such:

It is made their duty to be diligent in instructing the children in the catechism, and from time to time to examine them publicly before the congregation. Also "by catechetical lectures and instruction to inform the youth and others in the doctrine, polity, history and liturgy of the Church". And they shall also instruct all persons in their parishes and cures concerning the missionary work of the Church at home and abroad, and give suitable opportunity for offerings to maintain that work.

It is made their duty also "to prepare young persons and others for Confirmation: to read pastoral letters to their congregations: to keep a

parish register, (carefully written up to date). (Canon 15, § II, 1 and 2, and § III, 1.)

The Communion Alms on one Sunday in the month, supposed to be at the service when the largest number of communicants is habitually present, are by special provision of these canons assigned to the rector and pastor for his use at his discretion, for the relief of those in need, and for which he is not required to account to the treasurer or vestry of the parish.

"The control of the worship and the spiritual jurisdiction of the parish are vested in the rector, subject to the rubrics of the Book of Common Prayer, the Canons of the Church, and the godly counsel of the Bishop" . . . and he "shall at all times be entitled to the use and control of the Church and parish buildings. (Canon 15, § I, 1 and 2.)

There are other important provisions in this Canon 15 almost equally worthy of the acquaintance of intelligent Church people, as being more or less likely to apply in some matter of ordinary personal concern.

A Communicant in good standing removing from one parish to another shall be entitled to and shall procure from the rector or minister in charge a certificate of transfer. (Canon 39, § I.)

Canon 44 gives to the minister in charge the privilege and duty to select hymns for Church services and to "give order concerning tunes to be sung".

Provinces and Synods

These terms have very recently come into use in our American Church. The parish with its rector and vestry, the diocese with its bishop and annual convention, and the national organization of the Church with its general convention meeting triennially and made up of a house of bishops and house of clerical and lay deputies, with the presiding bishop, have long been familiar. And now, during the last few years, provinces and synods have been introduced into our Church nomenclature and it becomes intelligent Church people to know what they are.

Both terms are very familiar to readers of early Church history and to members of the Church of England.

A province is the union of a number of dioceses within a National Church. There are two in England, Canterbury and York, two in Ireland, and several in Canada, Australia, etc. The Church in this country until now has all been one province, though not so called. The General Convention (or synod) has now become so large through the growth of the Church with its ninety odd dioceses as to be unwieldy, and it has been planned to provide for eight provinces, each with its own synod, to relieve the General Convention (or synod) of some of its work. The dioceses of the Pacific Coast, including those in California, constitute the Eighth Province.

The traditional title of the presiding bishop of a province is Archbishop, as it is still in the Church of England, and elsewhere. But in the United States that title has not yet come into use.

In Memory of
Rev. FLAVEL SCOTT MINES
Priest
of the Holy Catholic and Apostolic Church.
He was born in Loesburg, Virginia, Dec. 21, A.D. 1811,
who departed this life in this City, Aug. 5, 1852,
with apostolic ardor
counting not his life dear unto himself.
He came the Pioneer Priest to the Pacific Coast,
and by incessant labor, and great personal sacrifice
founded Trinity Church, San Francisco;
the first Parish in California.
His mortal remains
rest beneath this Chancel, awaiting
the Glorious Resurrection.
Requiescat in pace.

TABLET TO REV. FLAVEL SCOTT MINES,
FIRST RECTOR OF TRINITY CHURCH,
JULY 24, 1849

APPENDIX B

PARISH CHRONICLES

Preface to Appendix B

The author has felt from the first that the Chronicles of the individual parishes and missions of the Diocese would be a very important and valuable part of this History, and he has endeavored to make them as accurate and complete as available records and reliable traditions would permit. They have been given a place by themselves in an appendix in order to relieve the main narrative as much as possible from interference with its flow from the clogging of the names, dates and statistics which necessarily make up largely such concise parish annals, and also for more convenient reference.

The difficulties and the labor entering into this feature of our book can scarcely be appreciated save through practical experience, nearly equalling those encountered in all the rest of the work.

If time, means and strength for so large a task were available there should be a careful revision of these chronicles before venturing to commit them to the press and to the scrutiny of those to be found in every parish ready to detect inaccuracies in the numerous names and dates which so largely enter into them. As it is, the compiler can only crave the indulgence of his readers in the hope that his work will be found sufficiently full and accurate to warrant its submission as the labor of love that it is to the Diocese of his life-long devotion.

In this Appendix, which will include the Parish Chronicles in the three dioceses of California and the District of San Joaquin, in the order of their organization, the See Cities of San Francisco, Sacramento, Los Angeles and Fresno, respectively, will have first place, with the cathedral or pro-cathedral leading, followed by parishes and missions in the order of their organization. Then the other cities and towns of the diocese will be arranged in alphabetical order. In any of these places where there are more than one parish they will be given in the order of organization. It is greatly regretted that it has proved impracticable to secure quite all the histories of the parishes and missions in the Diocese of Los Angeles.

D. O. K.

Diocese of California

SAN FRANCISCO: Grace Church, and Cathedral.

In January, 1849, the Rev. Dr. John L. Ver Mehr was appointed by the General Board of Missions as the first Church missionary to California. In Chapter II is given an account of his appointment, and Dr. Ver Mehr's arrival in San Francisco, the complications which arose, and their settlement. Grace Parish was organized April 28, 1850, the first Church or "chapel" was erected in 1849 and opened for services on Sunday, Dec. 29, of that year. The first vestry consisted of Col. E. Bryant, Col. David S. Turner (Wardens), Capt. S. F. Blunt, U. S.

N., Wm. M. Burgoyne, D. Roberts, James C. Ward, C. T. Botts, J. D. Bluxome, James Bryant and Dr. Hastings. Dr. Ver Mehr was by them elected rector. In 1851 a more substantial Church was erected on the same lot with the chapel, on Powell St., midway between Jackson and John streets. The Rev. Dr. R. Townsend Huddart assisted the rector in the first services there, July 12, 1851. In Feb., 1854, Bishop Kip was chosen rector, Dr. Ver Mehr remaining as assistant, and held the position till Jan. 26, 1858, when the Rev. F. C. Ewer became rector. This Church was consecrated, Oct. 8, 1854. In 1860-2 a very fine brick Church was built on the corner of California and Stockton streets—opened for service, though uncompleted, in Sept., 1862. During the first three years following, Bishop Kip was again in charge of the parish as rector. This Church was consecrated May 2, 1868. Rev. Hannibal Goodwin was rector from Nov. 21, 1865, to June 3, 1867. Rev. Giles A. Easton was assistant minister for several years. Rev. James S. Bush was rector about five years, resigning July 31, 1872, Rev. C. G. Williamson, of England, then had charge about a year. Dr. W. H. Platt was rector over eight years till the summer of 1882. From March, 1884, the Rev. R. C. Foute served as rector till his death, July 23, 1903. He was succeeded by the Rev. David J. Evans in April, 1904. The beautiful Church, with its numerous rich memorial furnishings, was destroyed in the great fire of 1906. In Jan., 1910, the parish was merged in the Cathedral of the Diocese then founded, and was disincorporated. J. Wilmer Gresham became the first Dean of the Cathedral in May, 1910. See further, Chapter XIX.

Diocese of California

SAN FRANCISCO: Trinity Church.

The first parish organized in the Diocese. Two services had been held on July 8 and 22, 1849, by the Rev. Flavel Scott Mines, at the American House, on Stockton street. See Chapter III for further incidents. Then a meeting was held with Col. Stevenson in the chair, when it was decided to organize a parish to be called "Holy Trinity." This was completed by the election of a Vestry on July 29, 1849, consisting of Capt. E. D. Keyes, U. S. A., and C. V. Gillespie, wardens, and P. H. Perry, Joseph Hobson, J. D. Stevenson, W. P. Wadsworth, J. H. Merrill, Dr. V. J. Foruzeaud, — — Melhado and Purser R. M. Price, U. S. N. The next day Mr. Mines was elected rector. In August a lot was purchased at the southwest corner of Powell and Jackson streets, and a Church built upon it. On Oct. 28, the first service was held in this building. Late in 1851 the name was changed to "Trinity Church and Parish," and a corrugated iron Church was built on Pine street, north side, east of Kearny. Mr. Mines died and was succeeded by the Rev. C. B. Wyatt in 1852; followed by S. C. Thrall in 1856. Dr. Wyatt again rector, Dec. 1862. A large frame Church was built on the corner of Post and Powell streets, in 1867, and consecreted Sept. 22. Dr. Wyatt resigned in 1869. Elias Birdsall was then rector for about a year. Dr. T. B. Lyman was rector from 1870 to Dec. 1874, when he was consecrated Bishop of North Carolina. Geo. D. Silliman, assistant, was in charge till 1875, when the rectorship of Dr. H. W. Beers began, closing in 1889. J. Saunders Reed was rector, Dec. 1889 to 1892; Geo. E. Walk, rector, 1893 to 1897; Henry E. Cooke, rector, Feb. 1898, to 1899. Dr. F. W. Clampett, the present rector,

dates from Jan. 1900. On Sept. 18, 1892, the corner stone of the present stone Church was laid by Bishop Nichols, the old site on Post and Powell streets having been sold. On March 26, 1894, this Church was consecrated. The rector and vestry established a mission in the rapidly growing region south of Golden Gate Park, in 1905, at first called Trinity Mission. Later, in 1903, a chapel was built by Mr. Robert Bruce, one of the vestrymen, as a memorial to his wife. This mission and chapel were then given the name of The Incarnation, and Dr. W. Fletcher Cook, an assistant minister of the parish, was given special charge. In 1910 this mission was a charge upon the parish of $750, and in 1913 of nearly $500. It was then organized as a parish with Wm. H. Hermitage as rector, and admitted into union with the convention in Jan., 1914.

SAN FRANCISCO: St. John The Evangelist.

The district then known as the "Mission Dolores" was so far from the main part of the city, and the means of transportation so poor, that as its settlement by Americans increased, the need of a Church became felt, and steps were taken to supply the need as early as 1856-7. Services were commenced by John Chittenden, as a lay reader, and continued by him when made a deacon in 1859, with the encouragement and help of Bishop Kip and the other clergy of the city. In Nov. '57, a parish organization was effected, and in '62-'63 the first Church building was erected. Meanwhile, in Aug. '61, T. W. Brotherton, M. D., became the first rector, serving till July '72, when he was succeeded by Elias Birdsall, who remained till July '77. Then Alfred Todhunter served about four years, when Edward B. Spalding commenced his strong administration of eighteen years. In '91 the old Church site was sold and a new one secured on 15th street, nearly across the way from the old one, on which was erected a building of a peculiar design, costing $45,000. A considerable debt remained. An old building was bought and moved onto the grounds, back of the Church, and made over into a rectory fronting on Julian avenue, in '91 or '92.* W. A. M. Breck became assistant in '92. Dr. Spalding resigned the rectorship in '99, and Mr. Breck left the parish soon afterwards. In 1900 Louis C. Sanford was called to and accepted the rectorship of St. John's. The earthquake and fire of 1906 completely destroyed the Church and other buildings, and the congregation was very much scattered. A good sized temporary chapel was erected amid the debris as soon as possible. The people of the parish rallied there remarkably well, but much impoverished. Mr. Sanford resigned Jan. 1, 1908, and was succeeded by the present rector, E. H. Benson. A two story parish house and rectory combined were built on Julian avenue in 1908, and here services were held during the construction of the new Church, the corner stone of which was laid July 18, '09. On Feb. 20, '10, this handsome Gothic building was consecrated. (Mr. Benson resigned the rectorship early in 1915 because of ill health, and E. B. Bradley was chosen to succeed him.)

SAN FRANCISCO: Church of the Advent.

This parish was organized Feb. 25, 1858, the first public services being held on April 7, and continued by the Bishop and other clergy

*This building was an old house, said to have come "around the Horn" in early days!

of the city in a temporary chapel till the arrival of the first rector from the East, the Rev. F. M. McAllister. In 1860 a lot having been secured on the south side of Howard street between 2nd and 3rd streets, a comely semi-Gothic wooden Church was erected, without columns to obstruct the view of altar and pulpit, and with perfect acoustics, seating about 600. This was consecrated Feb. 24, '61. Mr. McAllister resigned in '65. Henry D. Lathrop, from Ohio, was elected and came as the second rector, holding his first service Sept. 1, '67, and immediately took position as a strong leader in the city and Diocese. He was a man of much physical and mental energy, an attractive preacher, and represented what was then known as the Evangelical school in the Church, fearlessly asserting himself as a moderate but decided "low Churchman." Congregation and parish grew rapidly, the Church being filled to its utmost capacity, especially on Sunday evenings. A large Sunday School room was built in '68, occupying the whole rear of the lot, where also the Wednesday evening services and lectures were held. In the seventies the parish was easily the strongest in the city, and for a few years readily assumed and bore over a fourth of all that was raised in the Diocese for missionary and other Diocesan purposes, yet with few men of large means in the congregation. It was the result of the rector's systematic, popular presentation of the duty of Christian giving. In '78, having undertaken a considerable enlargement and decoration of the Church, a debt was incurred on the eve of the unlooked for financial depression, and this, together with some break in the rector's health, forced him to resign in September, and Bishop Kip took charge of the parish, with W. L. Githens as his assistant, to save the loss of the property. In this, through much personal sacrifice he was successful, and in Nov. '85, John Gray became rector. The property on Howard street had become very valuable, and being sold, a new site on Eleventh street, between Market and Mission, was bought and a brick Church built upon it. The whole character of the parish had been changed. In Dr. Lathrop's time no "fairs" were resorted to for raising money; and the same may be said for Trinity and Grace Churches; while the services, though plain, were on Sundays dignified and hearty, with strict regard for the rubrics. The parish was in a bad financial condition, a very large debt resting upon it, when Mr. Gray left in Sept. '93. In Jan. '94 Henry B. Collier was elected rector, and served till '95. At Bp. Nichols' request John A. Emery then assumed the rectorship, and succeeded in so far reducing the debt and providing for it as to save the property to the Church. H. B. Monges became assistant minister. Emery resigned in '99, and was followed by Herbert Parrish in June, who remained till 1905, when Chas. N. Lathrop became rector. The earthquake and fire of '06 completely destroyed the Church and scattered the congregation. Very soon the devoted young rector had a small temporary structure, brought ready-made from Seattle, placed on the ground amid the debris, where the daily celebrations were resumed. The property on Eleventh street had not been sold. As soon as money from the Relief Fund was available ground was bought on Fell street, between Gough and Franklin, where a guild hall, suitable for temporary use as a Church was built, and opened on Christmas Day, 1910. There have been several curates or assistants, among them Arch Perrin, who left in '11.

SAN FRANCISCO: St. James' Parish.

This parish sprang out of a Sunday School which had been carried on for some time by Mr. Wm. G. Badger, a business man. Its first service, and apparently its organization, took place at noon, on Sunday, March 18, 1866, in "Dashaway Hall," the Bishop being present and preaching. The service was intoned by Rev. H. Goodwin, assistant minister of Grace Church, or Cathedral as it was then called. This was intended as a free Church, and to have a choral service, with Bishop Kip's special approbation. In 1867, Francis Dillon Eagan became rector. A very pretty and spacious Church was built on Post street only a couple of blocks from Trinity. Mr. Eagan was deposed in 1871, and joined the Church of Rome. The property was sold because of debt in 1870. Rev. A. C. Garrett took charge Sept. 4, '69, but too late to save the property, and services were resumed in the Masonic Temple, with the more substantial part of the congregation; but Mr. Badger and his friends took the Sunday School and the vested Choir, and started a new congregation which was called "St. Albans," in Dashaway Hall, "in defiance of the ecclesiastical authority." For a year or two Mr. Garrett's eloquent preaching held his congregation together, and then that first St. James' came to an end.

SAN FRANCISCO: St. Peter's.

This parish was organized in 1867 as a result of the action of the vestry of Grace Church in summarily abolishing the vested choir of men and boys which had been thoroughly trained under the direction of Rev. Hannibal Goodwin, the rector, and after singing on Easter Day and on two or three Sundays following to the delight of a large proportion of the congregation. At first the field selected for the new parish was south of Market street, and services were begun in a small Baptist Church on 5th and Jessie streets, but in the fall the North Beach region was decided upon, and services were held for a time in the hall of the British Benevolent Society on Montgomery street, and after that till the Church was built, on Sunday afternoons, in a German Methodist Church on Broadway between Stockton and Powell, where a Sunday School was started. During the summer and fall of '67 the services were held by different ones of the city clergy—Dr. Huddart, Dr. D. J. Lee, Dr. F. O. Barstow, Chaplain Kendig of the Presidio, H. D. Lathrop, and Henry G. Perry of Benicia, and others. The new parish had from the first Bishop Kip's warm approval and support. St. Peter's parish was organized Aug. 25, '67. Leading laymen in the parish in '67 and '68, were Samuel and H. T. Graves, Wm. K. Benjamin, Charles Jackson and Stephen Fletcher. A year later the names of J. B. Harmon, D. O. Kelley, Wm. L. Mott, and Henry R. Taylor appear among the vestrymen. The vested choir with its leader continued faithful practically in its entirety for a year or two. Later, for a number of years the vested choir was discontinued. Dr. F. O. Barstow was the first settled minister, and in Feb. '69, D. D. Chapin became the first rector of the parish. A Church was finally built on the corner of Stockton and Filbert streets in '71. Mr. Chapin resigned, and W. L. Githens succeeded him in '73; then W. C. Powell in '75; W. S. Cochrane in '79; Chaplain McAllister, U. S. N., was in charge in '82, Geo. C. White, '83-'84, C. L. Miel, '85. In '91 Mr. Miel was fol-

lowed by John A. Emery, during whose rectorship a pipe organ was placed in the Church, and a vested choir of men, women and boys, was re-introduced. Mr. Emery was followed in '96 by Mardon D. Wilson, and he in turn by W. M. Bours in '99. After the removal of its long standing indebtedness the Church was consecrated on Whitsunday, May 31, 1903. The great fire of '06 completely destroyed the old Church with all its furnishings and records, though the property had been sold shortly before. After the fire the Cathedral Staff for Missions took the parish in charge, and under the leadership of Mr. A. C. Kains, a lot was secured on Jones street and a good temporary chapel built, in which the services were resumed with all parish activities so far as possible, though few of the old congregation remained. Later the parish resumed its independent status for a time, and then through a re-arrangement of parochial districts in which the Cathedral incorporated the charge of that North Beach region, and to St. Peter's was assigned a new district north of Golden Gate Park and west of that of St. James, the Jones street property was sold, a new site was secured on 29th avenue and with C. L. Miel as again rector, built the present Church there and commenced a practically new work. This new plant, very complete and substantial, is now (1915) practically free of debt, and a congregation is being rapidly gathered from residents in the fast growing vicinity. Mr. and Mrs. A. C. Kains, devoted Church people, still stand by the old parish, though retaining their residence at North Beach, and Miss Lila Maxwell, the faithful organist and choir leader since the Rev. Mr. Wilson's rectorship, and a few others, now represent the old guard in this promising new field.

SAN FRANCISCO: St. Luke's Parish.

Rev. Giles A. Easton, assistant minister of Grace Church, started a Sunday School called St. Andrew's, in March, 1866, in the district then known as Spring Valley. In August Dr. D. J. Lee and Dr. Orange Clark commenced holding services in a different part of the Spring Valley region, also, apparently, under the auspices of Grace Church or some of the members. In September these two efforts were united as the Mission of the Nativity in Pixley Hall on Pacific street, near Polk or Larkin. In 1868 this was permanently organized as St. Luke's Free Church (emphasis placed on "Free"), with Dr. F. O. Barstow, deacon as minister in charge, and Dr. Clark as priest and occasional preacher. A lot was during this same year purchased on Pacific street, between Polk and Van Ness avenue, and a neat little Church built upon it, which was opened Sept. 28. Shortly after J. B. Gray, recently from the East, took charge as the first rector, resigning in Nov., '70. At this time some of the leading laymen were Solon H. Davis and Wm. R. Wardsworth, wardens, Mr. and Mrs. J. G. Clark, Judge Chas. Halsey and A. S. Hubbard. F. M. Pixley was an interested supporter, with M. M. Estee and others. Some of the best Church women of the time were among the communicants and workers of the young St. Luke's Free Church. On Dec. 1, '70, E. S. Peake became rector, remaining eight years. The Church was consecrated Easter Day, '73. S. G. Lines became rector in '78, and was followed by A. Douglas Miller. During this time the Church building was doubled in size. W. W. Davis was rector from '85 to '93. About this time the parish lost its distinguishing character as a free Church. In 1884 the

Church was moved to the corner of Van Ness avenue and Clay street. W. H. Moreland was rector from Oct. '93 to the time of his consecration as missionary bishop of Northern California, Jan. 25, '99. Wm. Carson Shaw was assistant, from '96 to '99. D. C. Garrett succeeded Bishop Moreland, and was followed in 1900 by A. S. Clark as minister in charge for a short time. Burr M. Weeden became rector in 1901, remaining till 1907. W. E. Hayes was senior curate and Cecil M. Marrack junior curate in portions of this rectorship. During these last two rectorships the parish grew very greatly in numbers, financial ability and good works. The corner stone of a new brick Church was laid, Jan. 1, '99, and it was consecrated May 18, '02. In '06 this Church was practically destroyed by the earthquake of April 18th, and what was left the flames finished the second day after. Mr. Weeden was obliged to resign in Feb. '07, by reason of failing health, largely the result of the events of '06 and the strain of succeeding months. The parish itself preserved its integrity to a remarkable degree, and in the early summer set about the building of a temporary, yet strong, structure on Clay street east of Van Ness, in which services and the usual activities of the Church were re-established. In May, '07, Edward Morgan was called to the rectorship which he still holds. The present substantial steel frame and stone Church was commenced on Ascension Day, '09, and the corner stone was laid by the Bishop of the Diocese on Oct. 18, following. The Church was opened for services St. Luke's Day, Oct. 18, '10. It has not yet been consecrated.

SAN FRANCISCO: St. Stephen's Parish.

In some ways St. Stephen's is unique among the parishes of the city. The Rev. Edgar J. Lion, rather than any other person, may well be considered its founder, whether or not he was the first to begin the services which finally resulted in its organization. The first record now found in the journals of the Convention is that of the starting of a Sunday School in a room at 132 Hayes street, in March, 1871, with George C. Lane, then deacon and assistant minister at the Church of the Advent, as superintendent. A year later Mr. Lion himself was the superintendent. Then rent of rooms occupied by this and a "parish school," during several years, was paid jointly by the rectors of the Church of the Advent and Trinity Church. In '73 and '74 Mr. F. W. Van Reynegom acted as superintendent during an absence of Mr. Lion from the city, and W. C. Powell, missionary of the Diocese, held Sunday evening services from Oct. 1st, being succeeded by Mr. Lion on Feb. 1, '75, who had been made deacon, and who continued from that time to the end of his life as the unquestioned head and leader of the work in all its phases. St. Stephen's was organized as a mission in Nov. '75, and became a parish in '77. A chapel was built in '76-'77, costing about $1,700. This building was not consecrated. A Church was erected in '81, the chapel having been moved to the back of the lot and fitted up to serve for Sunday School and guild purposes. The Church was consecrated Aug. 25, '89. In '98 D. C. Gardner became assistant minister. The Sunday School of St. Stephen's from the first was noted for its efficiency, and like all other parish agencies was kept well in hand by the rector. Mr. Lion died suddenly, in the Church, Jan. 16, 1903. E. B. Bradley was chosen as his successor in 1903 and

Cecil Marrack followed him in 1906. Before his death Mr. Lion had secured the extension and embellishment of the chancel, and the placing of the new furnishings in the Church, in accordance with long cherished design, and it was with great thankfulness on the part of his friends and devoted parishoners that the property survived the great calamity of 1906 without material damage. Mr. Marrack's sudden and lamented death by accident in June, '11, left another vacancy hard to fill, but the present incumbent, Geo. H. B. Wright, is evidently well fitted for it.

SAN FRANCISCO: St. Paul's Church.

The Mission of the same name out of which St. Paul's parish grew was begun by the Church Union through its missionary committee, with the co-operation of St. Luke's Church, within whose territory it was, in 1873-4. In '75 Dr. McElroy became its first rector, and efficiently ministered as such till his death in May, 1880. St. Paul's Mission was canonically organized March 28, '75, and as a parish in Jan. '81. The first Church was built in '77, on the present site. C. S. Fackenthal officiated a short time in '81, and later in the year Wm. S. Neales commenced his rectorship which ended with his death, Sept. 13, '90. The next rector was F. J. Mynard, from '91 to '95. He was succeeded by Wm. M. Reilly, June 4, '95. In the following year the old Church was moved onto the back of the lot, and altered into a Sunday School chapel and guild hall, and the present Church erected. This building was consecrated Aug. 24, '02. In 1899 A. C. Wilson was assistant minister, and W. T. Renison from '05 to '08. Mr. Reilly resigned in '09 and was made rector emeritus. For a time in '09 Dr. Robt. J. Renison was rector, and was succeeded, after a brief interregnum, in '10 by the present rector, Wm. Edgar Couper. The Church building had been considerably injured by the earthquake of April 18, 1906, but was soon repaired. The congregation, however, which had been small for several years before and the revenues of the parish ish correspondingly reduced, has slowly gathered strength since 1910, and St. Paul's promises now to take its place again among the stronger ones of the city.

SAN FRANCISCO: Christ Church Mission.

For Colored People, was organized in Dec., 1875. P. W. Casey, deacon, of San Jose, had been ministering here among his people since '72, and quite a number of communicants and a considerable congregation attended the services. But in a few years this special work was discontinued, and the members became scattered.

SAN FRANCISCO: St. Mary the Virgin.

This parish, first begun and a chapel built, as a mission of St. Luke's, was organized as a parish, March 3, 1889, with Wm. W. Bolton as rector. In '95 W. J. O'Brien became associate priest. Bolton resigned in '97, and in '98-'99 Herbert Parrish was rector, also F. B. Bartlett for a short time. Stephen B. L. Innes was rector from 1900 till his deposition, Nov. 11, '03. Guy L. Wallace took charge in '05. Payson Young was rector from '07 to '09, when he was deposed. Then W. B. Clark had charge till '10; Crompton Sowerbutts succeeding him

for a short time. The present rector, Arch Perrin, dates his rectorship from 1911. Situated in a thickly populated district near the Presidio, this should be a large, strong parish, instead of having only an almost nominal strength, as reported to the Convention from year to year. From its beginning this parish has had an extreme ritualistic service and administration.

SAN FRANCISCO: Church of the Transfiguration.

The Ocean View District, sparsely settled, but including one or two deeply interested Church people, was first occupied by the Church with missionary services about 1895, Rev. H. Townsend officiating. A site for a Church was given by Mrs. Alice A. Donzell, and a chapel was built thereon. For a time the new mission and chapel were taken by St. Luke's under its wing, Wm. C. Shaw being in special charge. The chapel was consecrated as The Church of the Transfiguration on Dec. 5, '97. F. C. Cushion was a faithful lay reader for several years. Then the Cathedral Staff adopted it, with D. O. Kelley as priest in charge, Tracy R. Kelley and Geo. C. Goe assisting as lay readers. Mr. Goe has served most faithfully to the present time. Organized as a mission, Sept. 12, 1909.

SAN FRANCISCO: St. James—"Richmond District".

Services were first begun under the auspices of St. Paul's Church, during the latter part of the rectorship of Rev. W. S. Neales and the beginning of that of Rev. F. J. Mynard, a lot secured, and a guild hall built. St. James Mission was organized May 10, '95, Rev. Hobart Chetwood being missionary—named for St. James' Church, Philadelphia, Bishop Nichols' Philadelphia parish. H. H. Clapham took charge as resident missionary in '95, E. J. Lion, rector of St. Stephen's being priest in charge. In '98 D. C. Gardner had immediate charge. S. J. Lee, deacon, began his ministry in '99, and has continued the work to the present time. A parish was organized July 12, 1904, of which Mr. Lee was made rector. The Church has been enlarged and otherwise improved from time to time to keep up with the rapidly growing district. In '13 the western part of the territory covered by the parish up to that time was surrendered to become the site and cure of St. Peter's, which moved from North Beach.

SAN FRANCISCO: Holy Innocents.

In 1892 the chapel of the Holy Innocents was built on a lot presented for the purpose two years earlier by Mrs. L. A. Brown, a parishioner of St. John's, as a memorial of her husband, Mr. Richard Brown, who had recently died. Mrs. Brown also assisted in the building. Dr. Spalding, the rector of St. John's, designated it as a chapel of his parish, and for five or six years it was so considered, and supplied with services by the clergy of the parish and others, the first of these being Geo. Wallace. In 1903 Holy Innocents' connection with the parish was severed, and the congregation was organized as a mission, May 8, with Henry B. Collier in charge as missionary; and as a parish Jan. 13, '04, Mr. Collier being rector, and continuing till his sudden death, Sept. 12, 1910. Prof. F. C. Murgotten of the Divinity School

was the next rector, resigning in '13, to be succeeded by the present incumbent, Frank De Frees Miller.

SAN FRANCISCO: The Incarnation.

Work was begun in the "Sunset District" in Sept., 1905, in a vacant store at the corner of Twelfth and Irving streets, under the auspices of Trinity Church, the Rev. B. D. Weigle, assistant of Trinity, in charge, and so continuing for a year. After that services were held by several different clergy, with some intermissions, till 1909, when Mr. Robert Bruce, senior warden of Trinity Church, gave the lot on Eleventh avenue and Irving street and had the present building erected upon it as a memorial of his wife. At the opening service the Bishop and Dr. Clampett, the rector of Trinity, officiated, and the name was given to the Mission. Again a half dozen or more different clergymen ministered for brief periods till Nov. 1913, when a change was brought about and the congregation or mission, was organized as a parish and the Rev. W. H. Hermitage was chosen as rector. The parish was admitted into union with the convention in 1914.

SAN FRANCISCO: All Saints'.

This was begun as a mission of St. Luke's parish, Burr M. Weeden, rector, in 1904, Wm. E. Hayes, having immediate charge. A Church was built on Masonic avenue, near Haight, land and building costing over $9,000. From the first it gave promise of success, and with 95 communicants enrolled, it was organized as a parish March 29, 1905, with Mr. Hayes as its first rector. The lot was sold and the Church moved to a better site on Waller street, and enlarged in Oct. '05. In '11 Harvey S. Hanson began there his present rectorship

SAN FRANCISCO: Cathedral Mission of the Good Samaritan.

Its earlier history and work have been so fully given in Chapter XIV that a less extended account of this Mission need have place in these Chronicles. The Rev. J. P. Turner became priest in charge in 1901, and a very respectable plant had been built on the Second street site, and the work widely extended among the class of people found in that locality. Such agencies as Mothers' Meetings, Sewing School, Dispensary with physicians and surgeons and trained nurses, Gymnasium, Day Nursery, etc., in addition to the Church ministrations within the quite large and Churchlike chapel were in well organized and systematic use. Almost from its first establishment the services of Mr. Joseph C. Astredo had been secured as resident lay superintendent. Mr. Astredo entered upon it as a life work, and with remarkable aptitude and success. In the great fire of 1906 among the first and most complete of the Church's losses was all that was material and visible of the Good Samaritan Mission. One of Mr. Astredo's first undertakings, which had met with marked success, was a Home for working boys, otherwise unprovided for. This, too, was destroyed in the great fire. It had, however, so commended itself that sums amounting in all to $9,000 were soon in hand, and more in sight for a new building. It is interesting to note that the first of the temporary Church structures to be put up and in use after the disaster of 1906 was that for the services and other activities of the Good Samaritan Mission, amid the

ashes of the old building. Very soon, however, although a surprising number of the old attendants and members of the mission gathered for Sunday services from their places of refuge, many of them miles away in unburnt sections of the city, and even from across the Bay, the question of a permanent re-establishment of the work on Second street became very serious, and it was finally decided to transfer the Good Samaritan, with its name and purpose, to a new site nearer to the Potrero, on Potrero avenue and 25th street. This was a populous district, quite apart from the effective reach of any parish, and still a good rallying point for many former participants in the ministrations on Second street. New friends and helpers were raised up, funds were gathered and added to what were available from the break-up of the former work including insurance money, and in an almost incredibly short time, and without undue observation, a good two-story building arose on a portion of the large lot there, providing a temporary chapel, housing for most of the benevolent activities which had characterized the Mission in its first location, with living quarters, too, for Mr. Turner and his family and a resident staff, all now free of debt. From the report in the Convention Journal of 1914 it appears that 250 families, with 230 confirmed persons, 195 communicants and over 260 Sunday School children are now registered there; and since then the new St. Andrew's Inn, or Home for working boys has been completed and opened on an adjacent lot under the superintendence of the Bishop's Aid for Boys, the Rev. George Maxwell.

SAN FRANCISCO: The Canon Kip Memorial Mission,

Established in 1911, sprang out of a deep sentiment of affection for the founder of the Good Samaritan, and interest in the work done by him and others of that Mission on Second street. Providentially the lot had not been sold, the Bishop as corporation sole still holding it. For several years the vitality and practical value of this sentiment were tested out in the use of the old shacks left by the Good Samaritan on its removal to Potrero avenue, by some of Mr. Kip's closer personal friends and early co-workers, and the Cathedral Staff, in continuing the ministry of love they felt to be still needed there, and now the Diocese has in its crown of grace a gem of the first water in this beautiful design. In this very year of Our Lord, 1914, has been completed and opened a group of new buildings which will provide for carrying on and carrying out nearly the whole line of work to which Canon Kip dedicated so large a part and the close of his saintly life. In the last Convention Journal there is reported a registration of 37 communicants, nearly fifty children in the Sunday School, with a fair proportion of baptisms, confirmations, etc., besides those peculiar ministries of mercy which cannot be noted in figures on the printed page.

For the Japanese Mission, and True Sunshine (Chinese) Mission, see Index.

SAN FRANCISCO: St. Barnabas' Mission.

This mission, in the Excelsior District, was begun by Archdeacon Emery in May, 1905, placing Deaconess Dorsey in charge, assisted by Miss Nannie Rodgers. In a few weeks Fred T. Foster, lay reader,

took charge and has continued the work most faithfully to the present time. Miss E. Fox relieved the deaconess and Miss Rodgers, and was most efficient for a number of years as organist and teacher for the Sunday School, then conducted in the Congregational Place of Worship, till 1909, when a lot was secured on Vienna street, near Persia avenue, on which a chapel was built, using in its construction some material from the temporary chapel of St. John the Evangelist Church after the fire of 1906. The rector of St. John's, the Rev. E. H. Benson, acted for several years as priest-in-charge, an office since filled by the Rev. Frank H. Church. At present there are forty children in the Sunday School.

ALAMEDA: Christ Church.

D. Ellis Willes, missionary in 1865-'70. Parish organized Jan. 15, 1871, Rev. Sidney Wilber, rector. Vestry, W. N. Meeks and Thos. A. Smith, wardens; C. H. Dickey, treasurer and clerk; R. H. McGill, Dr. E. Trenor, F. K. Krauth, B. S. Marston, B. R. Norton and H. W. Bradley. G. W. Mayer, minister in charge, 1875. A. Todhunter in '76; Geo. H. Ward, '77-'79; Wm. Danks, '80; A. T. Perkins, Oct. '81 to Aug. '95. New Church, Grand and Santa Clara streets, opened March 8, 91' F. H. Church, assistant and locum tenens, in '95. W. M. Lane, Sept. 15, '95. F. de F. Miller, locum tenens, in '96. Haskett Smith, locum tenens, '96 and '97. T. J. Lacey, rector, Sept. '97-1903. Church was consecrated Dec. 14, '02. Wm. N. Guthrie, rector, June 1, 1903; Frank U. Bugbee ,assistant, '04. In '07 Mr. Guthrie resigned and also Mr. Bugbee. A. C. Dodd then acted for a time as locum tenens. In '08 Edward R. Dodds was rector, but failing health soon forced him to give up the parish. The present rector, Everett W. Couper, took charge Nov., '09. The parish owns a good rectory on Alameda avenue.

Christ Church, Alameda, has two promising parish missions—The Randolph Memorial, in the West End of town, a region destined to be more and more occupied by the homes of employees of factories and other working people. Here there is a lot with a very Church-like chapel. At the East End there is the Perkins Memorial Mission, in a thickly settled district, and where a flourishing Sunday School is established. Here, too, there is a lot and an old building made over for the school and services. Besides, in 1905, a mission in Fruitvale was undertaken, and carried on for a time by the parish, Frank U. Bugbee being priest in charge—the beginning of what has since become the organized and practically self-supporting mission of St. Philip, under the diligent care of the Rev. Mardon D. Wilson.

ARROYO GRANDE: St. Barnabas.

Services were held in Jan., 1896, by W. H. Knowlton, rector at San Luis Obispo, with a view to starting a mission. Later he baptized ten adults and nineteen children there. Further systematic work does not appear to have been attempted till 1901, and in Sept. of that year, while E. B. Bradley, then preparing for the ministry, was in charge at San Luis, he energetically reached out to this village, and St. Barnabas Mission was organized, Sept. 1, under general direction of the Cathedral Staff. At the next Diocesan Convention, in Jan., 1902, sixteen confirmations were reported. C. S. Linsley was in charge in '03, C. S. Fackenthal, '03-'06. The Church was consecrated Jan. 3, '04. From '07

to '10 this mission was in charge of W. Edgar Couper; and then Mr. C. Agnew Mainwaring, a faithful layman of San Luis Obispo, for a number of years drove over with his wife to keep up the services. A. C. Dodd then had charge, and was followed in 1910 by C. H. L. Chandler, who is still there.

BELMONT: Mission of the Good Shepherd.

This mission was organized here May 3, 1876, by Rev. A. L. Brewer, under whose personal charge it appears to have remained for several years. In '91 Jonathan Nicholas officiated, and the next year it came under the ministrations of J. DeWolf Cowie, rector of St. Matthew's, San Mateo. In '99 Hugh A. Ramsay was there. In 1903 E. L. Parsons was in charge, with T. C. Marshall as assistant, and the next year N. B. W. Gallwey, with D. M. Crabtree, Lee A. Wood and E. H. McCollister assisting. In '12 D. M. Crabtree became priest in charge.

BELVEDERE: St. Stephen's Mission.

Services were first held here by clergy of Sausalito in 1903, and a Church building was erected by the citizens. The Mission is under the Cathedral Staff, W. F. Venables being priest in charge much of the time. April 17, '03, the mission was organized at a meeting when D. O. Kelley presided by appointment of the Bishop as organizer, and then was for a year or more priest in charge.

BEN LOMOND: St. Andrew's Church.

This was begun as a Mission of Calvary parish, Santa Cruz, by the rector, C. O. Tillotson, and a neat little Church built in 1899. Rev. Wm. Lucas went there to live and took charge in 1901, and that year the Church was finished and consecrated, as St. Andrew's Church. The mission is unorganized. Mr. Lucas had charge nearly ten years in all under the Cathedral Staff. At present C. O. Tillotson is in charge.

BERKELEY: St. Mark's Parish.

The beginning of this parish was made in February, 1877, with services by the Rev. Dr. Wheat, apparently held on the invitation of several professors of the University. Bishop Kip's first recorded visit was on Sunday morning, May 6, when he held service "in the chapel fitted up for that purpose." A mission had been organized in April with Prof. Wm. T. Welcker as warden, and Prof. F. Soule, treasurer. Lots were secured, and funds pledged by residents for the erection of a Church building. The mission was first called the Bishop Berkeley Mission, and on Dr. Wheat's return to the East, G. W. Mayer, City Missionary in San Francisco, was invited to take charge of the services. The next year the diocesan board of missions granted him $20.00 a month salary. A small Church was put up which was consecrated June 8, '78, by the name of St. Mark's Church, the mission from that time taking the same name. In April, '82, E. L. Greene took charge and a parish organization was formed on May 28. Giles A. Easton was rector, '84 to '95, Chas. J. Mason being his assistant in '95, during which year also the Church was moved to another part of the lot and enlarged, and re-opened in August. The next month, September, George E. Swan entered upon the rectorship, Mr. Easton becoming

rector emeritus. The parish grew rapidly, and on Aug. 4, 1901, the cornerstone of the present Church was laid. Mr. Swan resigned in Jan., '04, and the present rector, Edward L. Parsons, entered upon the rectorship of the parish. W. R. H. Hodgkin was appointed vicar in charge of All Souls' congregation. In the fall of 1907 the present All Souls' Chapel, a building capable of holding 400 people, was erected. In Sept., 1908, Donald M. Brookman became director of Religious Education. Jan., 1909, St. Clement's Chapel, holding about 125 people, with a guild room adjoining, was opened, and Mr. Brookman took charge in connection with his other work. He left in Oct., 1909. He was succeeded by F. G. Williams as vicar of St. Clement's, and he in 1911 by F. A. Martyr. H. H. Kelley was director of Religious Education from June, 1910, to Sept., 1911, and returned to the same position in July, 1912. In 1909 the guild hall of the Incarnation, Peralta avenue, was built. A Sunday School and service were maintained there for a year or two. In 1913 Sunday School work was begun in Northbrae.

The development of St. Mark's Parish since 1905 has been guided by the purpose of establishing, so far as possible, an administrative unity of the Episcopal Churches in Berkeley. Within the legal parish of St. Mark's with one rector and vestry are now St. Mark's Parish Church, All Souls' Chapel, St. Clement's Chapel and the Sunday School work in Northbrae and at the Incarnation. All members of any of these congregations are members of St. Mark's Parish and the work is treated as a unit, the vestry representing the whole parish. Local committees exist in each congregation for especial congregational purposes. In line with this policy the work of the Good Shepherd has been brought gradually into closer relation with the parish, and William Higgs was vicar from 1906 to '14, when Dr. Wm. Jenvey became vicar.

St. Mark's Church and the two chapels of All Souls' and St. Clement's were consecrated Oct. 27, 1912.

The parish house is a memorial of Mrs. James Palache, given by her children, and was opened in Jan., 1912. This building is complete in its appointments with offices for the rector and others of the parish staff, guild rooms and library and an assembly hall holding 400. It is connected with the Church by the Gushee memorial choir room, erected by the parish in memory of Horace and Esther Gushee. A special feature is the accommodations for Sunday School work, including recitation rooms for twenty classes.

In 1912, also, the chantry, a beautiful little chapel seating about fifty, made by remodeling the former choir room and the addition of a chancel, was given, completely furnished, by Mr. W. A. M. Van Bokkelen, as a thank offering for escape from death in an accident.

BERKELEY: (Lorin) St. Matthew's Mission.

This in its earlier history was the devoted work of the Rev. T. L. Randolph at a time of life when most men would be satisfied to consider their days of activity over. Not so the founder of this mission. That its foundations were laid deep and wisely its subsequent record proves. The first chapel was built in '96. On Dec. 14, 1900, the chapel, lately moved to a new location on Grove St., was blown down and de-

molished by a violent wind. The next year, by the help of friends, in and out of the Diocese, a far superior Church was built and paid for, costing $1,800. Consecrated, Sept. 21, 1902. J. G. Gasmann took charge, Oct. 25, 03. Upon this mission being made a chapel of St. Mark's, Berkeley, Robert Renison became the first vicar in charge, Aug. 1, '04. In '05 E. A. McGowan came from his Salinas county field to take charge of St. Matthew's chapel as vicar. He resigned in '09, when Prof. H. H. Powell, Ph.D., became vicar. In pastoral matters St. Matthew's is treated as a chapel of St. Mark's, but in other respects it retained its status as an organized mission of the Diocese. J. P. McCullough is the present vicar.

BERKELEY: (West) Church of the Good Shepherd.

This mission had its inception through the enterprise of Chaplain A. A. McAllister, U. S. Navy, who began services and built the Church here in 1878. It was consecrated Aug. 11 of that year. G. A. Easton, missionary, '79; F. D. Miller, '85; I. M. Merlin-Jones, '87; H. Lee, '90; Chas. J. Mason, '95; Geo. E. Swan, '96. W. B. Chase, lay reader, '97; W. H. Ratcliff, '98. Cathedral Staff, '99; C. J. Marshall, '03. In '04, when E. L. Parsons became rector of St. Mark's this mission was placed under his charge as a chapel of St. Mark's parish, Robert Renison, being the vicar. Wm. Harrison was in charge as lay reader from Dec., '05, to May, '06; most tireless and efficient. Then Wm. Higgs became resident vicar and secured material improvements in the buildings and aroused a new interest among the young people, especially of the congregation. While retaining its diocesan mission organization and privileges, in pastoral and financial matters, the Good Shepherd is treated as a chapel of St. Mark's parish. Dr. Wm. R. Jenvey is the present vicar.

BOULDER CREEK: Grace Mission.

This is an unorganized mission under the Cathedral Staff. Mr. A. W. Darwell, then lay reader, built a small chapel there in 1905, mainly with his own hands, having solicited the necessary wherewithal from lumber dealers, townspeople and a few other friends, and for several years held regular services. At present it is looked after mainly by C. O. Tilotson, as priest in charge.

BURLINGAME: St. Paul's Mission.

Begun by N. B. W. Gallwey, rector of St. Matthew's, San Mateo, E. H. McCollister being priest in charge, is still carried on by the rector and others of that parish. In 1908 good chapel was built. It is not yet organized as a diocesan mission. G. E. Weagant was in charge in '12.

CAPITOLA.

Work was begun here in 1897 as a mission of Calvary Church, Santa Cruz, and named St. John Baptist. A chapel was built in '98, and consecrated June 24, '99. In 1900 Wm. Lucas was in charge. Since that time it has been under the care of the Cathedral Staff, and at present of C. O. Tillotson as a member thereof.

CARMEL BY THE SEA: All Saints' Mission,

Dates from July 1, '12. A chapel has been built, and services are maintained for the most part by visiting clergy, from Pacific Grove and elsewhere. Church consecrated July 27, 1913.

CENTREVILLE: St. James'.

A Church was built here in 1866 or '67, and services were held from time to time by Bishop Kip, D. J. Lee and other clergymen. Capt. G. W. Bond, a well-to-do, and zealous Churchman, was for years the main spring of the work. The Church was consecrated Sept. 28, '67. In '71 Edward Warren, deacon, was in charge; Daniel Flack in '74; Wm. Nixon in '75, A. P. Anderson, '76-'80; J. H. Babcock for a short time, H. J. Gurr in '87, T. J. Crump, '88-1900; E. H. Price, lay reader on the Cathedral Staff, in 1902, Hamilton Lee being priest in charge. J. K. Bodel and other lay readers did faithful service from time to time, also W. W. Anderson, assistant to Mr. Lee. Besides the Church there is a parsonage, ample grounds, and a guild hall. At present writing W. F. Higby is resident priest in charge.

CHOLAME.

There is an unorganized mission here—St. Philip's—begun by C. M. Hoge in 1900. It is under the Cathedral Staff, E. A. McGowan being in charge in '03, C. O. Tillotson in '08, and E. A. McGowan again in '11, with H. F. Rigby assisting.

CORTE MADERA: Holy Innocents' Mission.

Cathedral Staff—organized March 8, 1901. July 14, of the same year a very pretty Church was completed and occupied. For a number of years E. M. W. Hills was missionary in charge and resident, and later Hubert C. Carroll was priest in charge for a time. Geo. H. Andruss, lay reader.

DEL MONTE: Chapel of St. John the Evangelist.

Was built under the initiation largely of Dr. E. B. Spalding, rector of St. John's, San Francisco, and friends of his. It was opened June 14, 1891, and consecrated March 28, '94. Its connection with St. Mary's-by-the-Sea of Pacific Grove seems to date from March 8, 1901, and services were then supplied by the clergy of that parish till Dr. W. R. Jenvey took charge in '13. A. W. Darwell is the present missionary.

GILROY: St Stephen's Mission.

Service was held here by E. S. Peake, rector at San Jose, April 26, 1867. E. C. Cowan, of Associate Mission at Benicia, missionary in '70, or '71, organized St. Stephen's Mission and built the Church. M. Lennon was warden and lay reader for many years. J. E. Hammond, missionary, '76. J. B. Britton, '77-'79. The Church was consecrated Nov. 2, '84. R. G. Jessup, missionary in '88, F. B. A. Lewis, M. D., '93. Vacant in '94, except for lay services. Dr. Lewis in charge again, '95-'99. J. F. Trivett resident lay reader and deacon in charge in '03; good parsonage built, and dedicated by the Bishop, Dec. 5. F. G.

Williams, missionary, '04-'08. Robt Connell, '08 to Feb. 1, '11. Dr. Harrison a few months in '11, then followed Wm. A. MacClean. Wm. Higgs is the present missionary.

HAYWARD: Trinity.

For three years beginning with 1871, Rev. Edward Warren, Missionary at "Centerville and vicinity", ministered in Haywards somewhat irregularly, with little local encouragement. There is little record of further services till Dec. 4, '86, when Trinity Mission was organized by Hamilton Lee, then missionary for Alameda and Contra Costa Counties. A Church was built in '88, valued at $2000, Hamilton Lee being the missionary in charge. Consecrated Sept. 30. From '94 for about ten years a half dozen clergy ministered here, about a year each. In 1903 Hamilton Lee again took charge, as a member of the Cathedral Staff, with the assistance of Geo. A. Andruss and other lay readers. Since then this mission has made steady, substantial progress, building a good parsonage and a new Church, and now it has one of the most attractive Church properties to be found in the Diocese.

HOLLISTER: St. Luke's.

Services had been held here by Bishop Kip and J. E. Hammond as early as 1876, but no permanent beginning was made till Dr. F. B. A. Lewis went to Gilroy in '93. The mission was organized Nov. 12, '94. Hobart Chetwood had charge for a short time, then H. B. Collier in '97. The Cathedral Staff has had charge since '99. A Church was built in 1902, and opened Jan. 25, 1903, J. F. Trivett, lay reader, then deacon, in charge. Consecrated Dec. 6, '03. F. G Williams in charge, '04; then W. H. Wheeler. Robt. Connell, '08-'10. Dr. Harrison for a few months, '11, followed by W. A. MacClean. G. Clement King is now priest in charge. He has enlarged the Church and parsonage and added a guild hall.

JOLON: St. Luke's Mission.

This is one of the four missions organized (Oct 11, 1885) and is one of the seven Churches built by James S. McGowan, the veteran missionary, in California, all but two (of the former) in Monterey County. The Church was consecrated Oct. 11, 1885. C. M. Hoge became missionary in charge in '95, and E. A. McGowan in '03. C. O. Tillotson, of the Cathedral Staff, had immediate charge of all this group of missions, assisted by lay readers from the Divinity School in '08, and in about three years E. A. McGowan, the present missionary, returned to the field, and was assisted for a time by H. F. Rigby.

KING'S CITY: St. Mark's Mission.

This is one of the many missions organized by Jas S. McGowan—April 1, 1889. The Church was built in '89, and has been consecrated. John Acworth of Salinas ministered there in '94. C. M. Hoge in '95; E. A. McGowan, '03-'05; B. R. Cocks as lay reader and divinity student, '05 and '06; C. O. Tillotson in '08 and E. A. McGowan again with H. F. Rigby as assistant, '11 onward.

LIVERMORE: Grace Mission.

Was organized Aug. 26, 1900, by the Archdeacon. In 1901 Hamilton Lee of the Cathedral Staff was priest in charge, and E. H. Price was a most faithful lay reader, for many years. A pretty Church was built in '02 and opened June 8 of that year. Consecrated, Sept. 23, '06. A. G. Denman, lay reader, did excellent work, '12-'15.

LOMITA PARK:

A mission of St. Matthew's Church, San Mateo, was begun here by N. B. W. Gallwey, rector, and named St. Andrew's. D. T. Gillmor was for a time in immediate charge as lay reader while a student at the Divinity School. G. E. Weagant was vicar in 1911.

LOS ALTOS: Christ Church Mission.

In this surburban village in the foothills of the Santa Cruz Mountains, the Rev. D. J. Evans, rector of All Saints' Church, Palo Alto, commenced holding services in 1913. Steady and quite rapid growth ensued, and on April 4, 1914, the corner stone of Christ Church was laid by Bishop Nichols, and dedicated by him August 4th. The Rev. H. P. Hames was in charge. Services so far had been held in a rented hall. Mrs. John I. Sabin, president of the Woman's guild of the mission, has been one of the principal local leaders in the work there.

LOS GATOS: St. Luke's

Services were commenced here by Dr. F. B. A. Lewis in 1884, and that and the following year a lot was secured and a good Church built upon it. In 1886 the congregation declared itself self-supporting, and was organized Sept. 17. In '92, H. H. Clapham became rector and remained till '96. Geo. N. Deyo had charge in '97, and Albert A. Ennor in '99. Then the Cathedral Staff assumed charge. In 1900 J. Clark Robbins was missionary in charge. In Oct., 1901, the Church was destroyed by fire. Prof. Dan Lewis took charge in '03. May 23 of that year a new Church, old Mission style, having been built, was consecrated. Prof. Lewis resigned in '07. H. A. R. Ramsey had charge, '08-'10. In '11 Dr. R. Marshall Harrison took charge. Resigned, 1913. W. Fletcher Cook is now in charge (1914).

MARTINEZ: Grace Church.

In 1855 or '56 the first service now of record was held here, by Bishop Kip. This was probably followed with occasional services by the faithful lay readers (army officers) at Benicia, and by the Bishop, during the next thirteen years. When Dr. Breck's Associate Mission arrived and was established at Benicia, one of the first plans to attract and invite the attention of that eager band of missionaries was this little village County Seat across the Strait. There were found there a few Church women ready to do all in their power toward starting the Mission. In '69 a little Church was put up on a good lot, the result of faithful woman's work and the ministrations of Rev. E. C. Cowan and the young men of the mission. In '75 H. B. Monges, a deacon, was in charge, and in '81, Dr. Abercrombie. A parsonage had been built. Jan. 4, '90, a parish was organized; and W. J. O'Brien became rector, and after having much needless trouble, resigned; Chaplain

Woart took charge in '93. Hamilton Lee was resident missionary from '94 to 1900, when the Cathedral Staff took the mission under its wing, and E. M. W. Hills was in charge for two years, followed by A. W. Kierulf, deacon in '03. From Oct. 03 to '06 Geo. T. Baker as lay reader and then deacon, had immediate charge. During that time D. O. Kelley was priest in charge, and then with Croot Stone as a most excellent resident lay reader and candidate for the ministry until the lamented death of Mr. Stone, in Jan. '10. In '11 E. G. Davies, the present resident incumbent took charge.

MENLO PARK: Trinity.

Rev. Wm. Stowe commenced services here in 1885, and continued till '97, when he was made rector emeritus. The parish was organized Sept. 24, '86. A chapel was soon built and consecrated. E. L. Parsons became rector in '97; and in '99 D. C. Gardner was his assistant. In 1900 N. B. W. Gallwey succeeded as rector. Kinsley Blodgett was rector, '04-'06. A. B. Chinn began his rectorship in '08, and resigned in 1913. Hugh E. Montgomery is the present rector.

MILLBRAE: Trinity Mission,

Was established by the rector of St. Matthew's Church, San Mateo, in Nov. 1905.

MILL VALLEY: The Mission of Our Saviour.

Was organized here by Henry Howitt, missionary, June 10, '92. A picturesque little Church was built, and consecrated Sept. 11, '92, as a memorial to the late F. W. Reed. A parsonage was built in '99. Parish organized and Mr. Howitt became rector in '03, instituted August 30.

MONTEREY: St. James' Mission.

Bishop Kip held services here several times in "the early days," as related in Chapter VI of this History. James S. McGowan began regular ministrations in 1875, and organized St. James Mission, Aug. 27, '79. A Church was built the year before, and consecrated July 14 of that year. In '79 J. B. Britton took charge; J. T. Holmes in '87; C. S. Fackenthal, '93 to '97; Delos Mansfield, '99; J. S. McGowan, founder and organizer of the Mission, came again and was resident missionary from 1900 to '11; since then the Cathedral Staff has cared for it.

NILES: Trinity Mission,

Was organized April 7, 1892. T. G. Crump was missionary in charge for several years from '93 onward, and during that time a lot was secured and a temporary building erected. Hamilton Lee and others of the Cathedral Staff were afterwards priests in charge, and Geo. H. Andruss lay reader. A few years ago the building was sold, and a new and better located lot bought by the faithful little band of Church people. A new guild hall to be used as a Church was built in 1912, under the direction of Hamilton Lee, costing $1,000. At present W. F. Higby is priest in charge.

OAKLAND: St. John's.

The first Church services in Oakland were held by Bishop Kip on the Sunday before Christmas, 1854. Then Revs. E. W. Syle and J. W. Capen ministered there for several months. The parish was organized on March 5, 1855,* with twelve communicants, and as vestrymen, E. A. Suwerkrop, senior warden; Dr. Matthew Carter, junior warden and clerk; Dr. Robt. Worthington, Andrew Williams and Capt. John Schander. (Andrew Williams was the first Mayor of Oakland, and "his wife was the mother of Bret Harte," says an old chronicle.) Benjamin Akerly took charge as rector March 1, '58. A temporary building for services was secured soon afterwards. The first Church was erected in 1859, and consecrated March 1, '60. The vestry in '62 were Capt. R. W. Kirkman and Aug. F. Rodgers, wardens; Wm. Falkner, clerk; J. P. M. Davis, treasurer; J. D. Farwell, Maj. Samuel Woods and C. Taylor; communicants 42, increased to 150 in '72. The last of March, '92, Dr. Akerly resigned the rectorship and was made rector emeritus, but retained to the full the deep affection of his parishioners, amongst whom and citizens of Oakland generally he was known as "Father Akerly." A. G. L. Trew was rector, March 31, '92-'94, and F. J. Mynard, '95-'99. The Church built in '59 was destroyed by fire early on Dec. 13, 1896. A new Church was built in '97, and consecrated Jan. 1, '98. Martin N. Ray accepted the rectorship Dec. 24, '99. On All Saints' Day, 1903, E. F. Gee became rector, continuing till May 15, '13. In '09 W. S. Stone was assistant, and Edward Everett, vicar, in '13. The present rector, Irving Spencer, entered upon the charge of the parish in July, '13. In 1910, the mission of St. Augustine for colored people was founded (See St. Augustine's Mission), and St. Peter's Mission, Feb., 1912 (See St. Peter's Parish).

OAKLAND: Church of the Advent.

Services were held by Rev. E. W. Syle in 1855 in a locality East of St. John's, known as Clinton, and later as Brooklyn. When Rev. Benj. Akerly came to California, and took charge of St. John's Mission in 1855, he continued the services in Clinton on Sunday afternoons without break till 1864. A parish was organized May 25, 1860, the locality having then become generally known as East Oakland. The same year the first Church building, a small frame one with very steep roof, was erected on a lot given by Mr. James La Rue, and was consecrated Jan. 20, '61. In July, '65, D. Ellis Willes was appointed missionary for Alameda County, and made this young parish his residence, as rector, while extending his missionary labors to other points in the county. In '79 Hamilton Lee became rector, and Dr. H. D. Lathrop in '87; a new Church was built during that and the following years, the old one being retained for Sunday School and guild purposes. Dr. Lathrop relinquished his charge in 1894 because of the breakdown of his health. In 1895 V. Marshall Law became rector. The Church was consecrated Nov. 25, '97. Wm. Carson Shaw, rector '99-'05. J. F. Trivett then held the rectorship till 1912. The present rector, Wm. H. Wheeler, took charge of the parish in June, '12.

OAKLAND: St. Paul's.

This parish was organized Jan. 19, 1871, in the vestry room of St.

*An old record says "the original meeting to prepare for the formation of a parish was convened by Rev. Mr. Morgan under an oak tree. The second meeting was held in a small tent, a cross being planted at the entrance.

John's Church, Oakland, with A. J. Gladding and Watson Webb as wardens, and R. C. Alden, treasurer. J. B. Harmon, John A. Stanly, W. C. Parker, T. J. Hyde, H. P. Babcock, and L. A. Booth, vestrymen. T. G. Williams and B. S. Dunn were officiating ministers, till Chas. Wm. Turner was chosen as the first rector later in the year. In its first report to the Convention, in May, '71, it was stated that "a lot has been purchased by the vestry, and suitable buildings prepared for the services of the Church." To the diocesan convention of '72, sixty-seven communicants were reported. J. L. Parks was the rector from '75 to '79, followed by Hobart Chetwood, '80 to '90. Robert Ritchie was rector from Sept. 1, '90 to '03, when he died. J. Hulme was then priest in charge till Chas. T. Walkley came later in the year, and then remained for a time as assistant. During this time the parish had prospered, and at the close of Mr. Walkley's rectorship, in 1905, had 400 communicants, and had enlarged its place of worship, which had never been consecrated. The present rector, Alexander Allen, M. A., entered upon the charge of the parish in Feb., 1906. In 1909, R. Franklin Hart became curate and vicar of the Mission of the Good Samaritan, which is connected with this parish; and the chapel of that name is located at Ninth and Oak Streets, where regular services are held by the curate as vicar in charge, at an expense to the parish in 1913, of over $800. R. F. Hart resigned '14. In '12-'13 the present parish Church was erected at the corner of Bay Place and Montecito Avenue, at a cost of $125,000.

OAKLAND: St. Andrew's.

Services were begun in "West Oakland" in 1873 by Rev. Sidney Wilber, and a mission organized in May, 1874. In '78, Geo. F. Degen was lay reader in charge. C. L. Miel began an active ministry of two and a half years in '81, during which time St. Andrew's congregation was stimulated to a vigorous growth. During parts of '84 and '85 A. B. Spaight kept up the services as missionary. In '86 John A. Emery became rector, and in '91 R. H. Peters. George E. Walk, deacon, was in charge for a few months in the summer and fall of '92. The Church was consecrated March 5, '93. Mardon D. Wilson was rector from March, '93 to Aug., '95. James Hulme was rector '96-'99. In 1900 C. N. Lathrop, deacon, was in charge for a time, till J. A. O'Meara came in '03. Then O. St. John Scott was rector, Dec. 17, '03-'11. During '03 the Church building was removed from corner Cypress and 9th Sts. to corner Magnolia and 12th Sts., and a debt of $3,300 incurred. During the term of Mr. Scott's rectorship he was ill for a year and a half, in which time Nelson Saunders was for a while in charge. Geo. C. Golden and Jas. Hulme each then had charge for a time. Then followed B. E. Diggs. F. C. Murgotten is now in charge.

OAKLAND: Trinity Church.

The beginning of this parish was in a mission at North Temescal, started by Dr. Akerly in 1873. In '86 Hamilton Lee was placed in charge and built a chapel. He was assisted by Rev. I. Merlin-Jones. In 1891-'94 this mission and chapel were merged into the organization of Trinity parish, Oakland, by the Rev. John Bakewell, D.D. A beautiful Church was built, mainly by Dr. Bakewell, in '92-'93. Dr. Bakewell continued

as rector till 1903, when he resigned and was made rector emeritus. Clifton Macon succeeded as rector, 1903; instituted Oct. 11, '03. In '08 Holy Innocents was built on Shattuck Ave., between 54th and 55th Streets, as a chapel of the parish, ministered to by successive assistants to the rector, Jas. Hulme, F. A. Martyr, and now Samuel Mills.

OAKLAND (FRUITVALE): St. Philip's Mission.

Was begun first as a mission of Christ Church, Alameda, during the rectorship of W. N. Guthrie and A. C. Dodd, his assistant. It was organized as a mission Nov. 1, 1906, F. U. Bugbee, assistant in Christ Church, Alameda, being priest in charge. A lot was bought and good guild hall built upon it in '06 and '07. In '08 it was transferred to the Cathedral Staff and the next year Mardon D. Wilson was placed in charge as resident missionary. Since then a considerable debt on the property has been cleared off, an addition to the guild hall has been built, and a fund started for a Church.

OAKLAND: St. Peter's.

As a mission of St. John's parish the first service of St. Peter's was held Feb. 4, 1912, in a rented store. In May, '13, it became an organized parish, with Edgar F. Gee as its rector, temporarily occupying rented building on Shafter Ave., near College, for Church services and guild purposes. On June 29, '13, the corner stone of a parish house was laid on Lawton Ave., near Broadway. The building is to cost $5,000, providing for Church services and other parish uses.

OAKLAND (ELMHURST): All Saints.

Services were begun here in 1896, by the rector and others of the Advent, Oakland. A lot was secured in 1909. Miss Theodosia B. Prevost will long be remembered for her energetic and persistent efforts in behalf of the work here. Ross Turman, lay reader and student at the Divinity School, did specially good service caring for the mission and its Sunday School then meeting in a hall, for a year or more. The mission was organized Sept. 11, 1910. A very good Church was put up on a good site in '11, at a cost of $2,000. Under wise leadership and direction of Hamilton Lee, now in charge, with E. J. Hoening, lay reader, the congregation, has at present writing been brought into line for fresh and united effort in the work of the Church. The debt on the Church has recently been paid, and the Church was consecrated May 2, 1915.

OAKLAND: St. Augustine's.

Elsewhere (Christ Church Mission, San Francisco) mention has been made of work in San Jose and San Francisco by Rev. P. W. Cassey, forty years ago, among people of African descent. Since the fire of 1906 Oakland has become the principal center of this population in the Bay region, and in the summer of 1910, Rev. E. F. Gee, rector of St. John's, Oakland, was led to establish special services for them in his Church, beginning with the last Sunday evening in July, the Bishop of the Diocese being present and preaching. Since then services have been regularly sustained with marked interest and success. In August, 1911, D. R. Wallace became vicar of St. Augustine's as the

new mission was named. In Feb., '13, St. Augustine's was made a Cathedral Mission, and a lot was purchased for its use at the southeast corner of 27th and West Streets, costing $3,000, with a cottage upon it. A chapel has also been provided, seating about 100 people. Parochial territory out of that of Trinity parish has been assigned to it, and plans for a Church building formed. Over 100 communicants were reported to the diocesan convention of 1914; also nearly all canonical collections made—nearly $2,000 in all of collections and offerings. This seems to give every assurance of permanence.

PACIFIC GROVE: St. Mary's-by-the-Sea.

This was organized as a mission March 25, 1886. A Church was built within a year at a cost of $9,600, J. F. Holmes being missionary in charge. It was consecrated Aug. 27, '90. C. S. Fackenthal was in charge from '91 to '97. A parsonage was built and occupied by the end of '91. Delos Mansfield officiated in '98. Hobart Chetwood was the beloved pastor from '99 to his death in Sept., 1906. James Simonds was assistant in '05. The mission became a parish on Dec 18, '06, and G. M. Cutting became the first rector. He resigned in '09, and was followed the year after by Edward Molony. In '11 the Church was enlarged at a cost of $6,200. Mr. Molony resigned in 1913. Present rector, F. G. Williams.

PALO ALTO: All Saints' Church Mission,

Was organized Feb. 3, 1893, Geo. Wallace being missionary. R. B. Peet in charge in '95, and a Church having been built, was consecrated April 14. Barr G. Lee, locum tenens in '98. E. L. Parsons in charge, July '98. D. C. Gardner, curate, '99. Parish organized, Oct. 31, 1901, D. C. Gardner, rector. G. L. Parker, rector, '03. J. W. Gunn, locum tenens, '05. Donald M. Brookman, rector, '06, and '07, being followed by Henry Phipps Ross for a year or more, when D. C. Gardner became priest in charge. In '10 David J. Evans began the present rectorship, during which a commodious rectory has been built, and other improvements made.

PARKFIELD:

One of the missionary stations of E. A. McGowan in 1903, then of C. O. Tillotson and others for a few years, when E. A. McGowan returned with H. F. Rigby as assistant, in 1911.

PASO ROBLES: St. James' Mission,

Was organized March 11, 1891. A. L. Mitchell was missionary in charge in '92, W. H. Knowlton in '94, C. M. Hoge in '96. E. A. McGowan went there as assistant missionary in 1901, and three years later was placed in charge as a priest on the Cathedral Staff. In '05-'06 B. R. Cooks, a divinity student, was lay reader, and F. C. Murgotten, '07-'08, when C. O. Tillotson, as priest on the Cathedral Staff, took charge and remained till E. A. McGowan, as priest of the Staff, returned under the direction of the Archdeacon, and had H. F. Rigby as his assistant in '11, and now the priest in charge is D. Dunlop. The Church and parsonage have recently been much improved.

PATCHEN: Christ Church.

Services were begun here by Albert Ennor, of Los Gatos, priest on the Cathedral Staff, in 1899, a Church built and consecrated Nov. 19, as Christ Church. J. C. Robbins officiated in 1900. H. M. Gerard was lay reader in '05. Rev. Dan Lewis, '05-'07. At present ministered to by C. O. Tillotson.

PLEASANTON: St. Paul's Mission.

Was organized here Aug. 29, 1900 by Archdeacon Emery. Services were sustained for some time with considerable promise of success by the Cathedral Staff; then removals made it seem best to suspend them.

PLEYTO:

Services were held here in 1903 by E. A. McGowan, of the Cathedral Staff, and continued since with more or less regularity by C. O. Tillotson and others.

REDWOOD CITY: St. Peter's.

Was organized as a parish—there were no missions in those days—in Aug., 1864, as a result of A. L. Brewer's active missionary outreaching, and who became its rector, May 3, '65. In Nov., '66, Geo. Burton took the position of rector. The Church was built in '67, and consecrated June 30 of that year. J. N. Hume, deacon, had charge in '68. In '77 E. P. Gray became resident rector, a parsonage having been built for him on the ample Church grounds. At this time James Crow was warden, a position which he held till within a few months of the present time. C. N. Spalding had charge in '79, and J. H. C. Bonte in '81, Geo. Wallace in '93, B. G. Lee and J. O. Lincoln in '99. Then N. B. W. Gallwey, rector of San Mateo, assumed charge in '03, with D. M. Crabtree, divinity student and lay reader assisting, then deacon resident in charge till '06. During '07 C. T. Cook read services. W. B. Clark was in charge Nov. 15, '07-'09, when the rector of Menlo Park relieved him. In '11 A. W. W. Darwall was given charge, and D. M. Crabtree again in '12. St. Peter's was regularly organized as a parish Jan. 29, '13.

RICHMOND: Trinity Mission.

First known as "Point Richmond." Early in 1901 Archdeacon Emery's attention was drawn to this new town, and he held a service there. He immediately detailed D. O. Kelley, of the Cathedral Staff, to further investigate the place, who reported strongly recommending immediate occupancy, and began holding services. Jan. 27, 1903, he organized Trinity Mission, Dr. Barney, lay reader, and continued in active charge till '04. There was in the mind of the missionary—and he so reported to and urged upon the Board of Missions, a fine opportunity here if means could be provided for a plant for institutional work. With a view to that John W. Jones was given charge as missionary, early in 1904. Several lots had been given to the mission, at the time thought to be very desirable. Then a parsonage was built and furnished at a cost, including lot, of nearly $5,000. But the missionary would have preferred a building down town wherein to begin institutional work. The town grew very rapidly, but for want of

practical, timely provision for it, and other reasons, the work as planned failed of being carried out. Mr. Jones resigned in July, 1905. In '06, Geo. T. Baker, of the Cathedral Staff, was transferred from Martinez to Richmond. The lots formerly given to the mission were sold and the present site for a Church purchased, and building begun. In '08 C. S. Linsley became resident missionary. In a very unfinished condition the Church was opened by Bishop Nichols, Jan. 2, '08, and an altar given by the Woman's Auxiliary was blessed. Mr. Linsley has since given most devoted service to the mission, gradually carrying on the work of finishing the building, and paying off the debt. Meanwhile the city has expanded and grown greatly, having at present (1914) a population estimated at 20,000, in which the Church is still represented by the one small mission only, instead of a strong institutional work as originally recommended.

ROSS: St. John's

This parish had a unique beginning in an organization of an unde nominational character formed on Feb. 23, 1881, as San Anselmc chapel, and maintained by private persons living in Ross Valley Prayer Book services were used, but no real connection with the Diocese was recognized otherwise. The first Church clergyman tc officiate was Alfred Todhunter, who was teaching a small school in the chapel. In 1883 W. H. Stoy, rector of St. Paul's, San Rafael, ministered there frequently, and then C. L. Miel, of Sausalito in '95 and '96. Dr. Wm. A. Hamilton was priest in charge, '97 to 1900. Then Dr. Wyllys Hall, of San Rafael, had charge till his death in '03. June 1, '04, M. D. Wilson began a new and constructive work, and successfully started and maintained a Sunday School, though the general sentiment was that it was impracticable. The school grew, nevertheless to an enrollment of fifty children. On Aug. 22, 1907, Mr. Wilson brought about the regular organization of St. John's parish. On March, '08, H. Cowley-Carroll, the present rector, took charge. The distinguishing feature of his rectorship thus far has been the plans for and partial construction of a fine group of buildings for the parish. On Nov. 13, 1910, the Bishop laid the corner stone of the Church, and work on the rectory was started at the same time. The rectory was occupied in April, 1909, and the Church opened May 28, 1909, and was consecrated June 2nd, 1912. The old chapel is used as a parish hall.

SALINAS: St. Paul's

Services were begun here by J. S. McGowan in 1874, and a Church built; mission organized Aug. 27, '79, by J. S. McGowan. Parish organized, May 10, '88. Fred Holmes rector, '87; J. Simonds, '88; John Acworth, July 17, '92, to April, '94. A. L. Mitchell, '95. New Church opened Dec. 12, '97. L. C. Sanford, rector, '98; C. M. Westlake, Aug. 14, 1900; G. M. Cutting, '02. A Sunday School of 60 at Spreckels, nearby. The Church was consecrated May 3, '04. B. D. Weigle, rector, '05 to '09. Then followed W. A. Rimer. The present rector is W. A. MacClean. The Church was slightly injured by the earthquake of 1906. A rather expensive rectory was constructed in '07-'08; the Church and rectory have recently been cleared of debt.

SAN ARDO: St. Matthew's Mission.

C. M. Hoge, missionary, 1900 to 1904. At this little place, in charge of the Cathedral Staff, an abandoned school house was transformed into a chapel. E. A. McGowan assisted and then succeeded Mr. Hoge as missionary on Cathedral Staff, with an interval of a few years. H F. Rigby also ministered there during several years.

SAN JOSE: Trinity Parish.

The first Church services held here were by Bishop Kip (See Chapter VI). Parish organized, Feb. 22, 1861, under the direction of S. S. Etheridge, who had gone there in December of the year before. Church built in '63. Etheridge died Feb. 18, '64. D. D. Chapin came in June, '64; instituted rector Aug. 14. Debt $3,800, all paid, Dec., '65. Chapin resigned Jan. 23, '66. E. S. Peake, Aug., '66. Church consecrated July 27, '67. Geo. W. Foote, rector, Feb. 9, instituted March 12, '71. Church doubled in size, '76. Mr. Foote left in '84. J. B. Wakefield, D. D., Dec., '84. Church again enlarged in '87. Burr M. Weeden, rector, and Dr. Wakefield emeritus, April 1, '99. C. H. Mockridge, D. D., rector, and Wm. F. Venables assistant, '01-'03. G. W. Foote, priest in charge, '03. J. Wilmer Gresham, rector, '04-'10, when he resigned to accept appointment as dean of Grace Pro-Cathedral, San Francisco, E. H. McCollister, assistant, remaining for a time in charge of the parish. In '10 Geo. W. Foote was made rector emeritus, and assisted as he was able in the services of the Church. In 1911 Halsey Werlein, Jr., began his rectorship which happily still continues. E. T. Brown became assistant in 1914.

SAN JOSE: Christ Church Mission.

The first recorded and official notice of this timely movement toward Church extension in San Jose is of services being held by L. D. Mansfield in 1892 or 1893, though the writer's conviction is strong that as early as the time of Geo. W. Foote's rectorship of Trinity there was a purpose if not an actual movement made by that broad-minded priest to inaugurate a mission not far from the region of the present Christ Church mission. However, this mission was organized Sept. 4, '93. For a few years it did not fare well. In '98 J. A. O'Meara took charge, and about this time, or somewhat before, a local habitation on leased ground, was provided, at the corner of San Salvador and Market Streets. Mardon D. Wilson was in charge from early in '02 to May '04; then the mission came under the charge of J. Wilmer Gresham, rector of Trinity, with Edwin Johnson as vicar. In 1905, the old building was moved to the present site, Fourth and William Streets, painted and much beautified, the lot having been bought with money from the Randolph Fund. This, with other indebtedness, was paid by May, 1907, and the Church was consecrated on the 24th of that month, G. W. H. Wright being vicar in charge. By '09 an artistic guild hall had been built and occupied. In Nov., '11, Mr. Wright resigned, and was followed soon after, by the present incumbent, A. L. Mitchell.

SUNNYVALE: St. Thomas' Mission.

Mission established under Trinity Parish, San Jose, called St.

Thomas Mission; Rev. Halsey Werlein, and Rev. A. W. Darwall, of Trinity Church, in charge.

SAN LUIS OBISPO: St. Stephen's.

Some sort of a parish organization appears to have been formed in this place in 1867, probably according to some evidence, on Aug. 21, by whom does not appear. In 1868 C. M. Hoge began there as missionary. A Church was built in 1875, and consecrated June 13. The mission was organized Oct. 1, '76. J. E. Hammond, missionary in '77. P. B. Morgan, '88; Dr. J. D. Easter, '91; W. H. Knowlton, '95; W. L. Himes, '97; E. M. W. Hills, '00. E. B. Bradley, lay reader, '01; C. S. Linsley, '03; C. S. Fackenthal, '04. In 1907, St. Stephen's being charge of the Cathedral Staff, Wm. Edgar Couper became resident missionary, resigning in '10. While there Mr. Couper made many improvements to the grounds, grading, etc., and substituting cement coping for the old fence. The interior of the Church was thoroughly restored, with tinted walls, cathedral glass windows put in, also a new altar and vesper lights. Electric lights were put in the parsonage. C. H. L. Chandler, still there, began his ministrations in '10, and a guild hall has been built by his efforts. The formation of a parish was effected in 1914.

SAN MATEO: Church of St. Matthew.

Services were begun here by Alfred L. Brewer, as missionary of the General Board, on Feb. 29, 1865. Two acres of land were given by Mr. Geo. H. Howard, and a stone Church erected on it in '65 and '66. St. Matthew's parish was organized Oct. 3, '65, A. L. Brewer being rector. Church consecrated May 23, '66. Mr. Brewer resigned rectorship, Jan., '90, and W. P. Case was rector W. H. Knowlton in '93; J. R. de W. Cowie in '93-'99. E. L. Parsons became rector in 1900. Resigned and N. B. W. Gallwey, rector, '04. The great earthquake of 1906 completely destroyed the Church. Declining assistance from without, under the energetic leadership of the rector, a larger and even more beautiful stone Church was built in '08 and '09, on the same site, the corner-stone having been laid March 14, '09. The services meanwhile were held in the parish house. This Church was consecrated May 15, '10; and eleven days later the much loved rector died in the rectory close by, not having been able to attend the consecration services, for which, however, from his sick bed he had directed all preparations. At the time G. E. Weagant was curate and vicar of the parish chapel at Burlingame. In '12 W. H. Cambridge accepted the rectorship of the parish, and on his ordination appointed Ross Turman his curate, and J. K. Coolidge vicar. There are three missions established by this parish, and connected with and sustained by it as follows: Homestead, dating from 1903, Grace chapel with regular services. Lomita Park, St. Andrew's chapel, seating 50 people, and well appointed, established in 1906; services Sunday evenings. Burlingame, St. Paul's, with a guild hall, in which services are regularly held. During 1913 the combined expense to the parish of these missions was nearly $2,500.

SAN MIGUEL: St. John's Mission.

This is one of the many places in James S. McGowan's early mis-

sionary field. St. John's Church was built and consecrated in Oct., 1885. In '88 F. D. Miller was missionary, and A. L. Mitchell in '92, R. B. Peet in '93 and Wm. Knowlton in '95. In 1903 E. A. McGowan (son of James S. McGowan), was sent there as a deacon, and did good work in the large territory to be covered, till about '08, when he resigned, and C. O. Tillotson, also of the Cathedral Staff, was placed in charge. In '11 E. A. McGowan was again sent to this large series of missions with H. F. Rigby to assist him. St. John's mission was organized April 21, '92.

SAN RAFAEL: St. Paul's.

Services begun about 1866, by Edward G. Perryman, or possibly D. Ellis Willes. W. H. Dyer, missionary, Jan. 26, '68, and parish organized, and Dyer rector. Church built soon after. D. J. Lee rector in '71; J. W. Lee in '72; G. H. Ward, '75; Wm. Nixon, '77; W. H. Stoy, '80-'92; E. A. Hartmann, '93-'97; Wyllys Hall, '98-'03; R. E. Lee Craig, rector '04-'06. E. B. Bradley was rector from '06 to '08, and he was followed by G. M. Cutting, in '09, the present rector.

SANTA CLARA: Church of the Holy Saviour.

Church services first held here by Bishop Kip in 1855 or 1856. See Chapter VI. Church of the Holy Saviour organized Aug. 28, '68. J. B. Gray in charge, '70. Dr. James McElroy in charge, '70-'75, during which time a parsonage was built. Church consecrated Nov. 2, '70. C. O. Tillotson in charge, '77-'83. Dr. Israel Foote, '87. J. G. Gasmann, '88-'90. A. P. Anderson, '93-'97. J. A. O'Meara, '97. E. H. Benson, missionary, 1900. Guild hall built 1901. H. H. Powell, '03, and again '06 to '09. In '04 a new organ was presented to the Church. H. H. Clapham, of Tacoma, accepted the rectorship, and took charge Nov. 1, '10. At his first service, on Nov. 6, he died suddenly in the Church. In '11 H. L. Foote was priest in charge. A. W. Darwall, '12 to '14, F. H. Church, locum tenens, 1914-1915.

SANTA CRUZ: Calvary Church.

The first service of the Church in Santa Cruz was held May 11, 1862, by the Rev. Dr. Ver Mehr, in the Court House, celebrating the Holy Communion. On May 10, '63, the Rev. C. B. Wyatt, also of San Francisco, held another service, baptizing four children. In June, 1863, C. F. Loop arrived as a missionary of the General Board of Missions, beginning regular services in July. A fine lot was given by Mr. and Mrs. Joseph Boston. The parish was organized March 28, '64. The corner-stone of the Church was laid June 29, '64, and the Church was built in '65, and consecrated Oct. 27, '67. "The Church is a very beautiful one in its model, costing over $5,000, built by the labor and self denial of a few families," wrote Bishop Kip in his account of the occasion. The deed of donation was read by Mr. Frank Cooper, senior warden, the Bishop being further assisted in the service by the rector, Mr. Loop, and Rev. A. L. Brewer. Edward Jones, W. F. Peabody, Horace Gushee, H. H. Hobbs, and Samuel Bartlett were other prominent laymen of the parish in those days. Giles A. Easton became rector in '68. Robert Scott succeeded Mr. Easton in '77, and remained two years. In '79 G. H. Ward became rector; and in '82 James C. Atkinson was there, and was followed Dec. 9, '82, by C. O.

Tillotson; and in the fall of '83 the construction of a rectory was begun, of which the rector and his wife took possession in Feb., '84. During Mr. Tillotson's rectorship both the rector and parish were active in the extension of the Church to neighboring small towns and villages, a half dozen or more of which now have Church buildings of their own. He remained till Feb. 1, 1908, and was succeeded by F. G. Williams, who was rector till 1910, when E. H. McCollister, the present rector began his ministrations, the eighth only in the history of the parish. A worthy record.

SARATOGA: St. John's Mission.

J. G. Gasmann, missionary, 1896-1899. Church built and opened Dec. 20, '96, out of debt in '99. E. H. Benson in charge, 1900; then various members of Cathedral Staff. Dr. R. Marshall Harrison, '12.

SAUSALITO: Christ Church.

The first official record regarding Sausalito is of the consecration of the Church by Bishop Kip, July 11, 1880. A parish was organized Sept. 16, '83, W. F. Morrison being in charge as missionary. In '85 Fred W. Reed took charge, resigning in Nov., '89, because of ill health, his lamented death occurring May 25, 1890. C. L. Miel became rector June 21, '91. W. A. Hamilton, D. C. L., had charge from Dec. '96 to '00. A. C. Wilson, '01 to '03, and Geo. Maxwell was rector, '04-'13. Ross Turman rector since Easter, 1914.

SEABRIGHT: St. Luke's-by-the-Sea.

This is a mission of Calvary Church, Santa Cruz. It is unorganized, and ministered to by C. O. Tillotson of the Cathedral Staff.

SHANDON: St. John's Mission.

One of E. A. McGowan's missions, of Cathedral Staff, 1903.

SOUTH SAN FRANCISCO: Grace Mission.

This mission was begun by Geo. Wallace, in 1896, a Church built, and consecrated Dec. 13 that year—organized Feb. 21, '97. E. H. Benson was deacon in charge in '99. Came under charge of the Cathedral Staff in 1900. Arthur C. Dodd, deacon, and others of the Staff have ministered there from time to time. There is a good guild hall. In the fall of 1914 Leslie C. Kelley, senior year in Divinity School, undertook the difficult work of reviving interest and life here, with apparant promise of success.

WALNUT CREEK: St. Paul's Mission.

This mission owes its beginning and the building of its little Church to the Rev. Hamilton Lee, of Martinez, missionary in Contra Costa County, encouraged and assisted by the Woman's Auxiliary of the Diocese. Hale Townsend is the first missionary in charge of the work on record, serving from 1891 to 1894. The Church was consecrated April 26, '91. In '95 Hamilton Lee, of Martinez, took charge, and in 1900 it became one of the places cared for by the Cathedral Staff, which relation still continues. E. M. W. Hills, D. O. Kelley, J. C. Astredo, E. G. Davies and others of the Staff being numbered

among those who have ministered most frequently, enjoying especially the ever ready and efficient hospitality of Mrs. Dr. Pearson, one of the original sponsors of the work.

WATSONVILLE: All Saints' Church.

A few services were held here in 1862 by Dr. T. W. Brotherton, and Mr. Ethridge of San Jose, and one by Bishop Kip in Oct., '63, and possibly others of which no record has been available. Then A. P. Anderson, missionary, did faithful itinerary work hereabouts in '68 and '69. In the fall of '73 D. O. Kelley, deacon, was assigned to this field, and commenced regular services, cordially welcomed by the half dozen Church people in the town. An upper floor hall (Ordish's) on the border of China town was rented and occupied till a Church was built in '76, the first service in which was on Oct. 22, when Dr. Beers, of Trinity Church, San Francisco, preached. Grace mission was organized Feb. 3, '74, A. S. Kittredge, warden. A parish school was successfully carried on for several years. In '79 W. J. O'Brien succeeded the first missionary in charge. The Church was consecrated as All Saints' Church, Nov. 1, '84. O'Brien left in Jan. '86, and L. Y. Jessup came in '87, and Edward Lewis early in '89; parish organized July 2nd. Wm. P. Chase, '92; R. B. Peet, E. W. Brun and David Holmes, each had a brief charge here during the next few years till Henry B. Collier entered on the rectorship in '97, which he held till 1903; then Dr. Geo. H. Jenks from Sept. 1, '93 to Nov. 1, '05. The present incumbent, Chas. L. Thackeray, dates from '05. The Church was moved to its present site in April, 1896; in June a guild hall was built and in July a rectory erected.

MISSIONARY JURISDICTION OF NORTHERN CALIFORNIA AND DIOCESE OF SACRAMENTO

TRINITY CATHEDRAL:

Trinity Cathedral Church and Corporation was formed by action of the Convention of the Diocese of Sacramento, upon the report and recommendation of the Standing Committee, May 20, 1913. The Convention also adopted By-Laws for the government of the Cathedral Corporation, and elected in accordance with the By-Laws sixteen directors of the Corporation, in addition to the Bishop of the Diocese, who is a director and the President of the Board, or chapter, ex officio. The Directors for the first year were William Hall Moreland, Bishop of the Diocese, ex officio, David E. Holt, Chas. E. Farrar, C. W. Bush, W. L. Clark, S. Glen Andrus, T. T. C. Gregory, C. O. Nelson, Harry Thorp, Isaac Dawson, John Partridge, W. W. Lyman, John T. Shurtleff, N. P. Chipman, F. A. S. Foale, A. Baring-Gould, and Josiah Bell.

Prior to the formation of the Cathedral organization there was a Mission Church founded in 1898 as a mission of St. Paul's under Rev. C. L. Miel, and later reorganized by Bishop Moreland with the name of Trinity Church, of which the Rev. Francis Clare Bowen was the first pastor, under the Bishop, and in whose ministry the Church was built and consecrated. A memorial Cathedral house was also built on

Note—See Preface to this Appendix, page 341.

the fine site which had been secured by the Bishop with funds from the East. The Rev. Isaac Dawson is the vicar in charge.

SACRAMENTO: Grace Parish.

It is like trying to settle a disputed date in ancient history or in Bible criticism, but it seems to the writer practically certain that the second parochial organization in the State was that of Grace Church, Sacramento, in September, 1849, as a result of services held by the Rev. Mr. Burnham of New Jersey, who had apparently come to California in search of health. Mr. J. W. Winans and Mr. Jesse Moore were the wardens. Early in 1850 Mr. Burnham died. Only occasional services were held for several years, and as a result of fire and flood nearly all vestiges of the parish were obliterated. See chapters II and VI of this History. In 1854 at Eastertide, encouraged by Bishop Kip, the parish was reorganized, with Dr. J. F. Montgomery as warden. A brick building was erected in 1856, and opened for services September 8, consecrated November 9. Lot and building cost $14,839.18. Rev. H. L. E. Pratt was rector in 1854-6. Wm. H. Hill became rector in May, 1856, and continued till 1879, during which time under his able administration the parish grew strong. During the last year A. A. McAlister was assistant minister. J. H. C. Bonte, rector, June 27, '71. New Church was built in '71-'72, with a heavy indebtedness.

St. Paul's.

A new parish was organized March 23, '76, in the 4th ward of the city to which the chief part of the congregation of the old parish transferred themselves. Mr. Bonte resigned the rectorship of Grace parish in April, '77. Whitsunday, '77, E. H. Ward became rector of St. Paul's, services being held in Central Hall for a short time, then the vestry rented the old church from the bank which had taken possession of it as mortgagee. Mr. Ward resigned in 1880. In 1881, through a settlement with the bank, St. Paul's parish became the owner of the Church. Church consecrated, April 30, '82. Carroll M. Davis, rector, '83-'87; J. T. Van Herrlich, '88. G. A. Ottmann, May 1, '91-April, '96. C. L. Miel, '96-'06, followed by Charles E. Farrar. The present stone Church was begun by Mr. Miel in 1905, and completed by Mr. Farrar in March, 1909.

Church of the Sacrament.

This parish was organized in May, 1856, and lasted till 1858, when it appears to have dropped out of existence. It was evidently made up of a strong and influential element from Grace Church, with the rector, H. L. E. Pratt. The cause of the disruption does not appear in any available records. See Chapter VI, p. 37.

(OAK PARK:) Christ Church.

H. Perks, missionary, 1909; Church built, '10.

A JAPANESE MISSION has also been carried on for a number of years very successfully under Bishop Moreland's fostering care. See Chapter XXI.

ARCATA: St. John's.

W. H. Hawken, missionary, 1900. St. John's Mission organized and Church built, '01, costing $5,000; J. D. Skene, '02; D. D. Wallace, '03; B. J. Darneille, '06; R. S. Stringfellow, '08; H. T. Adams, '08; A. W. Bell, '12.

AUBURN: Christ Church.

Services begun and Christ Church organized by Dr. Hatch in 1856. A. E. Hill in charge, 1860-61. A. A. McAlister, 1864. Thos. Smith, missionary, '80; John T. Shurtleff, '89-'92. St. Luke's Church built, 1890; W. L. Clark, '93; Church consecrated, April 22, '96; J. T. Shurtleff, 1900; A. K. Glover, '05; W. A. Cash, '06; P. G. Snow, '12; W. H. Fenton-Smith, '15.

BENICIA: St. Paul's Church.

Bishop Kip commenced services here in September, 1854, in the Court room. Soon afterwards the lower part of Masonic hall was rented and fitted up as a chapel. Major E. D. Townsend and Dr. Charles Tripler, both officers of the U. S. Army, were lay readers, and kept up the services when there was no clergymen. The parish was organized February 13, 1855, and Paul K. Hubbs, State Superintendent of Education, and Col. Eugene Van Ness were elected wardens, with E. W. Hayden, John Taylor, Justin Howard, John Durbin and John Curry as vestrymen. John Curry was afterwards chief justice of the State Supreme Court. Early in 1856, D. F. Macdonald, deacon, took charge of the parish; and in 1859, E. W. Hager ministered for a time. The Church was built in 1859, and consecrated Feb. 12, 1860. James Cameron was rector from Dec., 1860 to 1864, and during that time, having unexpectedly inherited a small fortune, with some help from the congregation, he enlarged the Church, gave an organ, a furnace, some stained glass windows and the Church steeple. H. G. Perry was rector from 1866 to 1868. Again Mr. Cameron, then at the East, remembered his old California parish, in the gift to it of five full city blocks. Mr. Perry was succeeded as rector, by Dr. J. Lloyd Breck, who continued till his death in March, 1876. During this rectorship the seats in the Church were declared free, its support thenceforth to be from the offerings and other voluntary contributions. In 1873 the Church was further enlarged. In 1876 Bishop Wingfield assumed the rectorship and held it till June, 1890, when failing heath made his retirement necessary. In 1860 the Church was moved to its present location, and new chancel built. Caleb Benham was rector from 1891 to 1893. J. H. Waterman was rector from Aug., '94, to Sept., 1900. In '01 to '09, Isaac Dawson was rector. During recent short vacancies, Mr. Samuel C. Grey, one of the best laymen the Church in California ever had, read service. He died in June, 1892. Most of the above data are from a published address by Mr. A. Dalton, a veteran of the parish. Col. Julian McAllister, valued ayman for 25 years, died Jan. 3, '87. B. E. Diggs, rector, '09-'13. Wm. S. Short, rector since August, 1913.

BLUE LAKE:

W. H. Hawken, missionary, 1901.

BURNS VALLEY:

W. H. Webb, missionary, 1909.

CALISTOGA:

W. R. Powell, missionary, 1900.

CHICO:

Services were held here several times by Rev. H. H. Messenger in 1865 or '66. Visited by Bishop Wingfield, and E. M. Mott, deacon, Nov. 19, '82; prospect good for a mission. A. George, '98; L. M. Wilkins, '01; Church built, '05; C. F. Ruge, '06; E. A. Osborn, '10.

CLOVERDALE:

A. D. Drummond, missionary, 1886; James Hulme, '90; Church of the Good Shepherd, '93; Hulme resigned, '95; J. T. Shurtleff, '95; F. W. Cook, '98; rectory, '05; D. T. Booth, '06; F. W. Crook, '12.

COLFAX: Good Shepherd.

J. T. Shurtleff, missionary, 1898; W. L. Clark, 1901; I. Dawson, '11; guild hall built, '12.

COLLINSVILLE: St. James'

Land and Church building secured in 1891 and '92. W. L. Clark, missionary, '93; St. James mission, and St. James's Church built, and consecrated May 19, '93; also three acre cemetery. W. P. Case, '98; B. E. Diggs in charge, 1911; W. S. Short, 1913.

COLOMA: Emmanuel.

Bishop Kip held first service and founded Emmanuel Parish, Jan., 1855. (See Chap. VI.) A good Church was built. In 1856 James Capen took charge, remaining a year, and was followed by David F. Macdonald. In 1861, C. C. Pierce, missionary, included it in his great field.

CORNING: St. Andrew's Mission.

James Cope, missionary, 1893; Wm. Gill, '97; A. George, '98; Church built, 1903; S. T. Brewster, '03; F. H. Fatt, '04-'07; T. T. Denhardt, '11.

CRESCENT CITY:

Chas. Booth, missionary, 1900; H. T. Adams, 1909.

DAVIS:

Dr. LeLew held services in 1895. First Communion service by Bishop Wingfield, about same time. Archdeacon Holt, 1911; lot purchased,

DUNSMUIR: St. Barnabas.

Organized Oct. 23, 1895, A. George, missionary; B. D. Sinclair, '98; H. T. Adams, '06; J. M. Wright, '11; J. J. Cowan, '12.

EUREKA: Christ Church.

In 1870 Rev. J. Gierlow was here as missionary, and found a number of Church people. Parish organized and Church built; consecrated Feb. 5, '71. J. S. Thomson, rector, '74. J. E. Hammond for three months in '76; J. H. Babcock, '76; W. L. Githens, '77-'79; Dr. H. D. Lathrop, '80-'82; J. Woart, officiated, '83. Thos. Walsh, Senior Warden and virtual founder of parish died in Chicago while attending General Convention in '86; an ardent son of the Church, fearless and outspoken, full of the spirit of missions, a noble layman, honored and esteemed of all. Mr. Woart left at Easter, and James Hulme came, 88; Wm. Leacock, '90-'99; C. Benham, '99-'03; J. T. Shurtleff, '03. Wm. Carson, a generous layman of the parish died, 1912, leaving $20,000 towards a new Church, $10,000 for Diocesan endowment, and $5,000 for Mr. Shurtleff

FERNDALE: St. Mary's.

Edward H. Earle, officiating, Oct., 1899. Mission organized, 1900; A. L. Mitchell, 1900; H. T. Douglas, '06; C. M. Hitchcock, '08; rectory, 1910; H. Perks, '11; A. W. Bell, '12.

FOLSOM: Trinity Parish.

See Chapter VI. Parish organized by Rev. Dr. Hatch in 1856. Dr. Tooker, lay reader, 1859-60. Thos. D. Hyland, rector, 1863-5. Arthur E. Hill, rector, May 1866. Rapid growth noted. Town depleted, and parish nearly defunct for a number of years prior to '93, when W. L. Clark became missionary. H. Perks, 1909; J. T. MacGovern, '12.

FORT BRAGG: St. Michael and All Angels.

F. W. Crook, '06, and land for Church secured; John Barrett, '09; Church built, '10 and '11; A. W. Bell, '11; T. T. Denhardt, '12; F. W. Crook, '14.

FORT JONES: St. Paul's Mission.

Fort Jones visited by Bishop Wingfield in 1877; Thos Smith, missionary, '80; Wm. J. Lynd, '84, and chapel built; land secured for Church, '92; C. L. Fitchett, '92; St. Paul's Mission organized June 4th, Dr. Lewis De Lew, missionary, '92. "This is quite a religious community for California," Bishop Wingfield said of Fort Jones at Convocation of '93. A. George, missionary, '93; Church built, '94-'95; B. D. Sinclair, missionary, '98; O. Parker, '99; Chas. E. Farrar, '01; W. E. Couper, '01-'04; W. J. O'Brien, '05; J. M. Wright, '10; J. J. Cowan, '12.

FORTUNA:

W. H. Hawken, missionary, 1900; A. L. Mitchell, '01.

GRASS VALLEY: Emmanuel Church.

First service here by Bishop Kip, April 22, 1854. Rev. Wm. H.

Hill, missionary, March, 1855, services held in a hall, and parish organized. Hill left in May, 1856, and E. D. Cooper came. Church built in 1858. Then H. Smeathman and John Chittenden. R. F. Putman in 1863. D. D. Chapin, rector, 1866-Feb., 1869. A. P. Anderson, 1871 to '75 or '76. W. C. Powell, '78 to July 11, '84, when he died. Edward Lewis, rector, Nov., '86. H. H. Wilcox, '89-'93. W. M. Reilly, Nov., '93-'94. J. H. Van Deerlin, Feb., '95-'98. Thos. W. Hawks, '98. W. H. Fenton-Smith, '99. Rectory, 1902. Charles E. Farrar, Dec. 10, '03-'06. C. M. Hitchcock, '07. Isaac Dawson, '09. Bert Foster, '12.

GRIDLEY:

J. W. Gunn, missionary, 1911.

HEALDSBURG: St. Paul's Mission.

Organized by Bishop Wingfield March 24, 1878; Dr. T. W. Brotherton had charge for a year or more. Then A. D. Drummond; Church built in '86. A. B. Spaight, '89. James Hulme, '90. J. T. Shurtleff, missionary, '95. F. W. Crook, '98. Upton H. Gibbs, '02-'04; G. A. V. Rollin, '05; D. T. Booth, '08; R. L. Macfarlane, '11.

HORNBROOK:

Service by Bishop Moreland, April 29, 1899; O. Parker, officiating, '99; Church built, 1901; the only one in town; J. M. Wright, missionary, '11; J. J. Cowan, '12.

HUPA INDIAN RESERVATION:

W. B. Clark, missionary, in 1901; W. T. Douglas, '02; J. M. Wright, '11; John E. Shea, '12.

JACKSON: St. Barnabas.

Bishop Kip held the first services here Nov. 21, 1858. St. Anne's Church was organized, June 2, '62. In August following a fire swept the town and the parish out of existence. Arthur E. Hill was missionary at the time. In '64 Mr. Hill re-established services in the Court House. Shortly afterward this parish appears to have again passed out of existence. In the nineties Church services were (1895) started afresh, and a mission called St. Augustine's seems to have been organized. But in the journals from 1908 to the present time the name of the mission is given as "St. Barnabas." St. "Augustine's Guild Room" was excavated from the rock. In 1907, E. U. Brun was in charge, and John E. Shea in '10; C. H. Lake in '12; and Wm. Rigby in '13. St. Barnabas Church was built in 1901, and consecrated April 13, 1902. A rectory was built in 1904. Such is the record of this parish as we have been enabled to compile it. Rev. Mr. Shea did good work here for about two years, when he and his wife volunteered for the work among the Indians in the northern part of the State.

LAKEPORT: St. John's Mission.

Trinity Mission, afterwards St. John's, 1877. W. S. Neales, '80-'82. Wm. Jones, '88. Church consecrated, July 9, '99. B. D. Sinclair and Edwin Johnson, '99. H. C. Eastman, '01. E. A. Macnamara, '02.

Vacant '04 and '05. W. De la Rosa, '06. W. H. Webb, '07. R. J. Banks, '10. John Partridge, '12.

LOOMIS:

Placer county. Settlement of English Church people asked for mission in 1891. J. T. Shurtleff, of Auburn, held services, and St. Stephen mission organized. Shurtleff missionary, in 1900. J. T. MacGovern first resident missionary in 1905. Church first built on country side, removed two miles to Loomis Center, in 1900; guild hall erected in 1901.

MARYSVILLE: St. John's Parish.

There is no reliable evidence of Church services here till Tuesday, April 18, 1854, when Bishop Kip read Evening Prayer and preached in the Methodist house of worship, and reports finding "a large number of Church people" in the "thriving, growing town of 8,000 inhabitants." Parish organized in November of that year, and E. W. Hager elected rector. See Chapter VI. Church erected soon, costing $10,000, then the best in the Diocese. Consecrated March 29, 1857. January, 1858, Edmund D. Cooper became rector, Dev. Dr. Hatch having previously had charge for several months. Cooper resigned in January, 1859, and G. B. Taylor took charge, under whose gross mismanagement the parish fell into great financial difficulties, nearly resulting in loss of all its property. 1861, H. Smeathman took charge and managed to raise funds and save it from such loss. In October, same year, H. Goodwin became rector, and during his ministry of three years the parish became very flourishing. Then W. H. Stoy took the rectorship, holding it for over a year, followed, after vacancy of several months, by A. A. McAlister, in February, 1886. George R. Davis, 1873. E. H. Ward, April, '76; W. H. Stoy, '78-'81; E. M. Mott, deacon, '82; made priest Oct. 28, '84; James Hulme, '87; A. B. Spaight, '88; C. L. Fitchett, '90-Nov. 1, '91; W. M. Reilly, April 1, '92-Nov., '93; W. H. Stoy, rector, '94, third time. A. L. Mitchell, '06; J. W. Gunn, '11; Fletcher Cook, '12; Mark Rifenbark, '14.

McCLOUD: St. John's.

S. A. Morgan, 1901; C. H. de Garmo, 1903; C. S. Linsley, '04; H. T. Adams, '06; J. J. Cowan, '12.

MODOC COUNTY:

Rev. Geo. E. Swan and family spent eight months in pioneering work in 1904, living at Fort Bidwell. Land bought by Archdeacon Parker is now central and valuable. Services are held at intervals by Bishop Moreland.

NAPA: St. Mary's.

Rev. George D. Silliman held services here in 1875-76. W. H. Moore, '77-'78. R. H. Kline, '80; Wm. Leacock, '81-86; John Portmess, '86; C. S. Fackenthal, '88-'90; J. T. Shurtleff, Jan., '92-'93; C. Benham, '93-'99; W. B. Thorn, '99; B. D. Sinclair, '01; W. H. Hawken, '02; B. J. Darneille, '08; I. E. Baxter, '10.

NATOMA:

A "parish" was organized here Nov. 28, 1858, by Dr. Hatch, the veteran volunteer and pioneer missionary of those days. L. Tooker was the warden. But after a few services the enterprise either proved premature, or there was no one at the time to take up Dr. Hatch's work after his departure.

NEVADA CITY: Trinity Church.

Church service first held by Bishop Kip, Friday, April 21, 1854, in a "violent rain storm," with a congregation of about 50. Wm. H. Hill came as missionary in March, 1855, services being held in "Temperance Hall." Parish organized very soon—Mr. Hill left in May, 1856. Then E. D. Cooper and H. Smeathman for a short time each. D. Ellis Willes, rector, 1861. Church built in 1862-3. Destroyed by fire November, 1863. Then there was a vacancy of about six years, except for occasional services held by Mr. Chapin of Grass Valley. In 1871, A. P. Anderson became rector. G. R. Davis, rector, '72 to '78. New Church built, '73-'74. W. C. Powell, '78; died July 11, '84. A. B. Spaight, '86. Church consecrated, May 23, '86. W. H. Wilcox, '89-'93. W. M. Reilly, Nov., '93-'94. E. J. Van Deerlin, Feb., '95-'98. W. A. Rimer, '99; rectory acquired, 1903. J. A. Baynton, '11; T. T. Denhardt, '13; rectory built, '14.

OROVILLE: St. John's.

W. H. Stoy, missionary, 1878; W. L. Clark, missionary, 1910; D E. Holt, 1911; W. Rigby, '12; E. A. Osborn, '14.

PETALUMA: St. John's.

First service was by Bishop Kip, March 10, 1857. George B. Taylor, deacon, ministered during 1858, about a year. St. John's Church built, costing $2,500. Consecrated Feb. 12, '60. Wm. F. B. Jackson, in charge, Jan., '61. Dudley Chase, rector, Oct., '61. D. J. Lee in charge for short time in '63 and '64. George H. Jenks, rector, March, '66; Church doubled in size; Jenks away on vacation, sick, 1873. Thos. Smith officiating, '74 and '75. George B. Allen, rector, '77-'82, when he renounced the ministry, which he afterwards sought to "recall." Meanwhile he had led a portion of the congregation into the "Reformed Episcopal Church." Thos. G. Williams then had charge of parish for a year. E. E. Wood, June 10, '83-Feb. 1, '85. E. Watt, '86. C. L. Fitchett, '88. John Partridge entered on rectorship in '89. New Church built in '91-'92, seating 300; consecrated May 5, 1895. Rectory and guild hall acquired later. Neal Dodd, rector, Dec. 1, 1914.

PLACERVILLE: Parish of the Saviour.

In January, 1857, Rev. D. F. Macdonald of Colma began services and organized "St. Mary's Church." In 1861 Charles C. Pierce, then a deacon, was sent as missionary, and commenced his noted ministry throughout the county. "Parish of Our Saviour" was organized in July, 1861. Church consecrated April 15, 1866. It cost $11,000, and was the most beautiful of its class in the Diocese at the time. Besides

Placerville, Mr. Pierce had seven or eight mission stations in as many mining camps and smaller towns. He was personally popular everywhere in the county, especially among the chidren. Mr. Pierce died at Placerville, March 15, 1903. He was succeeded by C. S. Linsley, who remained about a year. In '05 T. P. Boyd, candidate for orders, was an instrument of a spiritual awakening. C. E. Maimann, '08. Samuel Mills, '09. D. E. Holt, 1913.

QUINCY: St. John's.

Place visited by Bishop Wingfield in Oct., 1881, and again in '82, who found there "many Church of England people, and encouragement in effort to build a Church and support services." Land purchased by Archdeacon Holt. Services are held in summer by Bishop Moreland.

RED BLUFF: St. Peter's.

Rev. Thos. Smith, 1880. Mission organized Dec., '88. Robt. Ritchie, '89. Thos. Gilbert, '90; Church built, '91; first service in Church, May 29, '92; consecrated, April 7, '05. E. H. Earle, 1901. O. St. John Scott, '03; H. A. R. Cresser, '04.

REDDING: All Saints'.

Organized Feb. 9, 1893. T. H. Gilbert, missionary, '94. James Cope, '95. Wm. Gill, '97. W. J. O'Brien, '99. A. L. Burleson, '01. Church consecrated, Nov. 20, 1901. O. St. J. Scott, '02. N. B. Harris, '03. A. L. Mitchell, '05. R. B. Whipple, '06-'09. F. N. Cockcroft, '11.

SANTA ROSA: Church of the Incarnation.

Services began here by E. C. Cowan, Associate Mission, at Benicia, about Aug. 1, 1868, in the Court House. Bishop Kip's first visit and service was Aug. 1, '69. Services were continued by James H. Smith, of same mission. Geo. Cary Lane took charge in '72; D'Estaing Jennings in '74; E. H. Ward, '76; Geo. B. Allen, '77; Church of the Incarnation consecrated Oct. 12, '77. Thos Smith, '78; Dr. J. Avery Shepherd, '80-'83; rectory built in '82; J. T. Shurtleff, '93-Dec. '95; James Cope, '96-Oct. 1, '99; G. M. Cutting, Oct., '99; A. L. Burleson, '01-'08; lot for rectory secured in '03; rectory built in '05. Damage from earthquake in 1906 soon repaired. Geo. T. Baker, '08; Geo. E. Swan, '10; E. B. Bradley, '12. W. E. Potwine, May, 1915.

SISSON: St. John's Mission.

Services held by Bishop Wingfield and C. L. Fitchett, April 4, 1892. St. John's mission organized in 1901, U. H. Gibbs being missionary, and "All Angels" Church built. Consecrated April 22, '02, E. A. Neville being missionary. H. T. Adams, '07; J. M. Wright, '11.

SONOMA: Trinity Mission.

Services were held here in 1871 by Rev. James H. Smith, missionary in Sonoma County. Services seldom held till 1912, when under ministrations of T. P. Boyd, interest was revived and Trinity mission

organized, lot bought and guild hall built. J. H. Oehlhoff was the first resident priest, in 1913.

ST. HELENA:

Visited by Bishop Wingfield in 1876, finding it apparently a most promising field, a Sunday School was organized by him, lots secured and subscription for a Church begun. Dr. J. Avery Shepherd held services in '78. Wm. Leacock in charge in '82. A. Todhunter in '92, when Church was finished, free of debt. W. L. Clark, missionary, '93. Church consecrated, Sept. 29, '95. W. R. Powell, in 1900; B. J. Darneille, '08; W. L. Clark, '11.

SUISUN: Grace Church.

Services held by Rev. H. G. Perry, of Benicia, in 1867-69, and continued by members of associate mission, from Benicia. George R. Davis, '72; T. E. Dickey, '74; G. A. Easton, '78; E. C. Cowan, '80-'81; W. S. Cochrane, '82; W. A. M. Breck, Dec. 24, '83-'90; W. L. Clark, '91. Grace Church consecrated, '93. Page Case, '96; J. H. Waterman, '99; Nelson Saunders, '01; C. Benham, '04. Rectory, '06; D. E. Diggs, '09; W. S. Short, '13.

SUTTER CREEK: Trinity.

Wm. Tuson, missionary, 1900-07; Church built, '01. Consecrated, April 13, '02; E. U. Brun, '07; J. E. Shea, '10; C. H. Lake, '12; Wm. Rigby, '13.

TRUCKEE:

A. George, 1899; W. L. Clark, missionary, 1901. Bishop Moreland has held services at intervals.

UKIAH: Holy Trinity.

Services held by W. S. Neales, 1877-80. J. T. Shurtleff, '95. F. W. Crook, '99-'04. Holy Trinity Church consecrated in '05. New site and buildings secured, '12. Mr. Crook is there now, 1915.

VACAVILLE: Epiphany Mission.

W. L. Clark, missionary, '97. Epiphany Mission. Lot bought, 1901. N. Saunders, '02; C. Benham, '04; W. L. Clark, '08. Concrete Church built in 1912.

VALLEJO: Church of the Ascension.

First Church service held here by Bishop Kip early in July, 1855, and occasionally afterwards, till Rev. A. C. Treadway began his long and faithful ministry in 1867. The Church of the Ascension was organized on July 22, 1867, and the Church was built in 1869. The Church was consecrated March 13, 1870. A. A. McAlister, rector, Nov., '72; E. L. Green, '74; W. H. Moore, Feb., '75. Dr. Chapman, rector, June, '76; Geo. B. Allen, Oct. 3, '76; R. H. Kline, Dec., '76; Dr. D. F. McDonald, Dec. 23, '77; W. S.. Cochrane, Nov., '79, died June, '83; Wm.

Bollard, Sept., '83. In '84 rectory bought. A mission, organized in 1901, with R. L. Macfarlane as missionary, Macfarlane became rector of re-united parish in '05. H. A. R. Ramsey, '07; T. P. Boyd, '08, and parish house built. J. Barrett, '11.

VOLCANO: St. George.

Amador County, a parish called St. George was organized in this place, Oct. 26, 1862, by A. E. Hill, missionary, and rector at Folsom. At times the promise for its Church was very encouraging.

WHEATLAND: Grace Mission.

Yuba County. Grace Mission organized in August, 1874, by John Cornell, missionary. Church consecrated, Sept. 4, '79. Financial difficulty in '82, relieved by Bishop Wingfield. J. T. Shurtleff, missionary, '91; W. L. Clark, '93; L. M. Wilkins, '01-'04; J. T. McGovern, '07.

WILLOWS: Holy Trinity Mission.

Organized in Oct., 1895, James Cope, missionary. Wm. Gill, '97. Chapel bought, 1903. F. H. Fatt, '04; A. J. Smith, '10; T. T. Denhardt, '11. Lot secured, '12, and Church built costing $3,000. C. H. Lake, '13.

WINTERS: St. John's Mission.

W. L. Clark, missionary (1893). Lots bought in 1893. Archdeacon Holt built a chapel in 1913.

WOODLAND: St. Luke's.

First service in 1872 by Rev. Wm. H. Hill. Visit by Bishop Wingfield in '83 and '84. Found good prospects for the Church. J. O. Babin, deacon, sent in '84. Lot bought in '83. C. M. Hoge, '87, and St. Luke's Church built, costing $3,500. Mr. Hoge resigned in '92. A. B. Spaight, March, '93; Dr. De Lew, '94; Edwin Johnstone, '96; Octavius Parker, Oct. 14, 1900; D. E. Holt, '02. Church consecrated, Jan. 3, '02, and rectory secured. New brick Church erected in '11. E. J. Baird, '11; P. G. Snow, '14 .

YREKA: St. Mark's.

Rev. John Cornell was first missionary here in 1875, for six months, and did a good work. Mission organized in '76, and E. L. Green was in charge about a year. Thos. G. Williams, '78. Church built, '79 and '80. Wm. J. Lynd, officiating, '84. Church consecrated, June 7, '86, by name of St. Mark's. The mission here seems to have borne at first the name of St. Lawrence, then St. Paul's. Thos. Gilbert, Oct., '90; C. L. Fitchett, Nov., '91-Sept., '92, when Bishop Wingfield reported the parish "almost defunct," Levi P. Morton, patriarch of the Church in Yreka having died. A. George came as missionary, '94. B. D. Sinclair, missionary in '98; O. Parker, July, '99; W. Edgar Couper, in charge, '01-'04, and declared to have done good service by Bishop Moreland. W. J. O'Brien came in '05; J. M. Wright in '10. Present rector is John J. Cowan, since All Saints' Day, 1913.

DIOCESE OF LOS ANGELES.

Note.—In the chronicles of this Diocese those marked by a star (*) are made up from the Rev. Henderson Judd's "Brief Historical Sketch," other information not having been provided.—D. O. K.

LOS ANGELES: St. Paul's Pro-Cathedral.

The first services of our Church were held here by Bishop Kip, Sunday, Oct. 7, 1855. In chapters VI and IX will be found fuller accounts of the beginnings of this parish. Elias Birdsall was the first settled missionary in 1864. A Sunday School was started. In March, '65, a parish was organized by the name of "St. Athanasius," with ten Communicants. Mr. Birdsall left Los Angeles in '66, and H. H. Messenger took charge as missionary and rector. J. T. Talbot ministered for a time in '68, C. F. Loop in '69, and Geo. Burton in '70. J. B. Gray was in charge, '71-'73. W. H. Hill, rector, '74-'79. Elias Birdsall, rector, '80-Jan., '90. Name of parish changed to St. Paul's in '83. Birdsall rector emeritus Jan., '90. Geo. F. Bugbee, rector, '90-June 14, '93, when he died. John Gray, '93-'98. Nov. 29,, 1898, Bishop Johnson, in accordance with arrangements made with the vestry of the parish, constituted this Church the Pro-Cathedral of the Diocese. Feb. 17, 1901, J. J. Wilkins, D. D., was installed as the first dean, and continued such until May 3, 1908, when he resigned to become agent for raising the general Infirm Clergy Fund, and Wm. MacCormack, D.D., the present Dean, succeeded him.

LOS ANGELES (SAN PEDRO): St. Peter's.

This mission dates from Jan., 1882, admitted into union with the Convention of the Diocese, '85, C. S. Linsley being priest in charge. He was succeeded for brief periods each by F. R. Starr, Chas. A. Kienzle, R. Stahle, Wm. E. Jacob and Barr Gifford Lee. Feb. 1, 1905, Percival H. Hickman took charge and remained about nine years. The Church building was erected during Mr. Linsley's ministry, and was consecrated Dec. 8, 1891. The parsonage was built in 1909. Mr. Hickman was instrumental in effecting considerable social and moral improvement in the community while there. An earlier parsonage property was given by Mr. Merrick Reynolds.

WILMINGTON: St. John's Mission.

This mission dates from Dec., 1864, when Rev. Elias Birdsall held services here. Church erected under the initiative of Mrs. Phineas Banning. For many years St. John's has been under the charge of the clergy of San Pedro.

LOS ANGELES: Epiphany.

Dates from 1886, becoming a parish in 1888. Henry Scott Jeffreys was its priest in charge in 1887, and was followed by C. A. Kienzle in '89; then Henderson Judd, A. G. L. Trew, W. H. Doggett and E. L. Howe were the rectors. W. J. W. Bedford-Jones, 1914.

LOS ANGELES: Christ Church.

Was organized as a parish in 1887, Dr. T. W. Haskins being the first rector from '88 to '92 inclusive. He was followed by Alfred Clark, who was appointed chaplain of the Seventh Regiment, California Volunteers, in '98. G. T. Dowling became rector in 1900, and was followed by B. P. Lee in 1905. L. M. Idleman is assistant minister. The parish has a large Church building, well down town, and a large congregation.

LOS ANGELES: Church of the Ascension.

This was started as a mission in 1887 by Henry S. Jeffreys, missionary, a Church was built, and consecrated Dec. 19, '93. Mr. Jeffreys was followed by D. F. MacKenzie, '88-'99 ,inclusive; J. A. Evans, 1900-'04; J. W. Thursby, '05-'09; Harry Wilson, '10; Timon E. Owens, '11, who is the present rector, with D. F. MacKenzie assistant. The parish organization was formed in 1906.

LOS ANGELES: St. John's*

Founded as a mission in 1890 under H. O. Judd, and a parish in '91 by B. W. R. Tayler. In '04 he was succeeded by L. B. Ridgely, and C. H. Hibbard in '03, by L. G. Morris, '06-'07, the present rector being George Davidson.

LOS ANGELES: St. Athanasius.*

The second of this name. W. H. Wotton and R. M. Church having previously served it as a mission, in 1904 a parish was organized, with S. T. Sherman as rector. Since 1907 C. T. Murphy has been in charge.

LOS ANGELES: St. Barnabas.*

Appears to have been started by Octavius Parker in '88, followed by A. Todhunter in '89, and Dr. A. B. Weymouth in '97, H. Judd in '98, W. H. Wotton in '99, W. F. Hubbard, 1900, and A. E. Johnson in '01-'02.

LOS ANGELES: St. Luke's.*

Formed as a mission in 1902 under A. E. Johnson, followed by W. H. Doggett in '03, and R. L. Windsor the present rector, a parish having been formed, in 1906.

LOS ANGELES (HOLLYWOOD): St. Stephen's.*

Parish formed here in 1904 by A. M. Porter, and since '05 J. A. Evans has been in charge.

LOS ANGELES: St. Matthias.

Founded as a mission by Bishop Johnson and a few earnest Churchmen interested in having a Church in the locality in the winter of 1905-6, with a Sunday School started by Deaconess Grebe, and a celebration of the Holy Communion on St. Matthias' Day, and a plain frame building, this mission and parish have had a remarkable eight years' growth. At first it was attached to St. James' Church, services

being held by L. G. Morris, the rector, and Henderson Judd, when A. M. Smith began his ministrations and established the services as since maintained in Oct., '06. Having been self-sustaining from the first it was organized as a parish in May, '07. Two legacies, augmented by subscriptions, a few years later, enabled the parish to build the crypt of what promises to be in time a beautiful Church.

LOS ANGELES: All Saints' Church.

Was one of Dr. Trew's latest ecclesiastical creations, dating from 1905. It was organized as a parish in 1908, and since has had as rectors H. E. Bowers and W. E. Maison: Dr. Trew being rector emeritus.

LOS ANGELES: St. Mark's.*

Organized as a mission in 1909, missionaries in charge being T. C. Marshall, 1906-08, and R. Renison from 1909.

LOS ANGELES: St. Philip's Mission.

The story of the beginning of this work among the colored people in 1908 by Mr. E. C. Williams under the guidance of Archdeacon Marshall, at 1428 E. 14th Street, and the next year in Scott's Hall, Central Ave., is most interesting. Early in 1910 so promising did the work appear that the Bishop secured the calling of Rev. W. T. Cleghorn to take charge, and then larger quarters in Neighborhood Hall, and very soon at 1527 Paloma Ave. Oct. 9 saw the corner stone of the Church laid, and the first Sunday in November its opening service. The Church will seat 120, and is filled at all Sunday morning services. In the past four years there have been 18 baptisms, 72 confirmations, the communicants have increased to 122, and the contributions toward self-support in 1913 amounted to $795.

LOS ANGELES: Trinity.*

This mission dates from 1909. Chas. T Murphy was in charge in 1910 and H. G. Gray since 1911.

(BURKE STATION): Grace.*

A mission formed in 1911, C. F. Knox, lay reader; Dr. Durlin S. Benedict in charge, 1911 to date.

LOS ANGELES: St. James' Church.

Was begun as a mission of the parish of Christ Church about 1906, in a store on Pico Street. A churchwoman, Mrs. Wear, gave a lot on Ardmore Avenue near Pico Street, on which the present Church structure stands, and the services were carried on by the Archdeacon's staff of various clergymen and lay readers, the chief of these being the Rev. Octavius Parker. At the beginning of 1911 it was still an unorganized mission with 16 communicants. On May 4th of that year, on his ordination to the diaconate, Rev. A. W. Noel Porter was placed in charge, and a mission was immediately organized, and on March 20, 1912, organized as a parish, which chose Mr. Porter as its first rector. A new location has since been purchased, at the corner of Western Ave. and Gage Street, at a cost of $9,000, upon which a parish hall will soon

be erected, and the provision of a rectory be made. The present number of communicants is over 230.

LOS ANGELES: Church of the Redeemer.

This mission was organized by Bishop Johnson Jan. 28, 1912, with Duncan F. MacKenzie priest in charge. The Church is a portable one, given to the Diocese as a memorial. A thriving guild, a branch of the Woman's Auxiliary, and a growing Sunday School give good promise of successful work.

LOS ANGELES: The Neighborhood Mission.*

Geo. T. Dowling, T. C. Marshall, 1905 to date.

ALHAMBRA: Holy Trinity.

A local mission was organized here by A. G. L. Trew of San Gabriel, in 1891, and called the Mission of the Cross, a lot given and Church built. Benj. Hartley, the new rector at San Gabriel, ('93) soon discontinued the services here. A mission was organized with its present name in 1910 (Jos. McConnell and C. H. Plummer having ministered there in '08 and '09), and W. A. MacClean placed in charge.

ANAHEIM: St. Michael's.

The first Church service here appears to have been held in the spring of 1874 by the Rev. C. F. Loop, with four persons present, through the efforts of Miss S. M. Lafancherie, in Enterprise Hall. In '75 Rev. W. S. Neales organized a mission with nine families and ten communicants, Mr. Geo. H. Kellogg being warden and Wm. G. Potter, clerk. Church built in '76, G. M. Hubbard being deacon in charge; consecrated May 17, '80, A. G. L. Trew being priest in charge. Then followed John A. Emery, '81'-83, H. J. Sheridan, and W. C. Mills, till in '87 when F. J. Mynard became missionary in charge for two years; then half a dozen others for brief periods, but always with a little band of faithful communicants. May 22, 1912, a parish was organized, and in October David Todd Gillmor began his rectorship. The Church has been improved and a rectory built.

BOSTONIA: St. John's Mission.

Was organized in 1905. Priests in charge have been A. Fletcher, 1897-1900; H. J. Camp, 1901-03; W. J. Cleveland, '08-10; E. B. Mott, '11. There are here a Church and parsonage. M. E. Carver, in charge, 1915.

CARLSBAD: St. Michael's Church.

St. Michael's Church here appears to have been built and consecrated in 1894. The present mission was organized in 1903 by W. E. Jacob, who was in charge till May 1, 1913. On a bluff around the Church is a consecrated cemetery. The mission is now in charge of the priest at Oceanside.

CARPINTERIA: St. Andrew's Mission.

Organized, 1894. W. J. O'Brien, M. M. Moore, A. H. Brown, and R. E. Macduff have been priests in charge. There is a Church here. C. S. Mook in 1915.

CHINO: All Saints' Mission.

Organized in 1897 by W. J. O'Brien.

COLGROVE: St. James' Mission.

Organized in 1897. Missionaries since, J. B. T. Taylor, H. J. French and A. M. Porter.

COLTON: St. Polycarp's Mission.

Organized in 1882. Missionaries since, J. B. Gray, P. S. Ruth and A. Fletcher.

COMPTON: Trinity Mission.

Was organized in 1900, Marcus H. Martin being priest in charge.

CORONA: St. John the Baptist Mission.

Was organized in 1891, C. S. Linsley having held services several years before. Since then the following clergy have served at various times: A. Fletcher, W. B. Burrows, Chas. C. Paine, E. De Wolf, John Brann and Geo. Ely.

CORONADO: Christ Church.

Was organized as a mission in 1888, and as a parish in '97. Clergy in charge have been A. Brown, F. D. Miller, A. L. Mitchell, George A. Deyo, E. W. Meany, D. F. Forest, and C. E. Spalding. There are a Church and rectory.

COVINA: Church of the Holy Trinity.

This parish has a most interesting history, especially in its beginning as a mission in 1889, under the clerical leadership of Rev. J. D. H. Browne, with the fine lay support of a number of earnest Church people. But these brief Chronicles may not give it place. General Houghton gave lots, and a small building erected upon them was demolished in a storm shortly afterwards. This was replaced in '92. In 1911 the present substantial stone Church was built at a cost of $13,500. Mr. Browne resigned late in '96. J. S. Matthews was the first resident missionary in 1900, a parsonage being built for him. The next year he was succeeded by Alfred Fletcher, and in May 1906, a parish having been formed, he became its rector.

DE LUZ:

H. J. Camp appears to have ministered at various times from 1883 to 1893.

DUARTE: All Saints' Mission.

Was organized here in 1891, and since then the following clergy

have ministered here: M. C. Dotten, W. D. U. Shearman, W. C. McCracken, C. H. De Garmo, Nelson Saunders, A. Fletcher, Geo. Robinson, C. E. Bentham and H. Quimby. A small Church and parsonage.

EL CENTRO:

E. B. Mott ministered here in 1910.

ELSINORE:

George Eley held services here in 1898, '99 and '10.

EL TORO: St. George's Mission.

Was organized in 1891, and has been ministered to by Geo. Robinson in 1893, W. B. Burrows from '95 to '99; G. E. Walters, '01 to '04; E. J. H. Van Deerlin, '06 to '10, and S. H. Woodford, '11. A small Church and parsonage.

ESCONDIDO: Trinity Mission.

Dates from 1891, having been organized under the faithful administrations of W. E. Jacob; other ministers at various times have been Edmund Walters, H. J. Camp, A. L. Hall, E. W. Flower, R. B. Gooden, Harry Quimby, W. E. Maison, C. S. Fackenthal, H. E. Clowes and F. A. Juny. A Church and parsonage.

FALLBROOK: St. John's Mission.

Was organized by Henry T. Camp, and was in charge of the priests of Oceanside and Escondido. There was a former English Colony in the neighborhood, now largely removed to Oceanside. From 1902 to '06, and again since March, '10, the Church was closed. It was again opened April, '14.

GARVANZA: Church of the Angels.

This unique and very beautiful little Church was built in 1889 by Mrs. W. E. Campbell-Johnston in memory of her husband, Alexander Robert Campbell-Johnston, the architect's plans being duplicate of those of St. Mary's, Holmbury, near Dorking, England. It was consecrated by Bishop Wingfield, on the Feast of St. Michael and All Angels, 1889. It is now a chapel of ease of the Bishop of Los Angeles and at the same time the place of worship of an organized mission of the Diocese, in charge of a vicar appointed by the Bishop, the Rev. Harry Thompson, who lives in a vicarage adjoining the Church. The Church is richly furnished and abounds with memorials, too numerous to be described or even named here. These, with the Church itself, however, will well reward the reverent visitor. Dr. Trew, T. W. Haskins, Wyllys Hall, Henderson Judd, Chas. J. French, R. M. Church, and M. S. Runkle had charge at various times. Harry Thompson, 1908.

GLENDALE: St. Mark's

Church services were begun by Elias Birdsall, rector of St. Paul's, Los Angeles, in Aug., 1888, in a private parlor. In March, '89, the "Mission of the Good Shepherd" was organized, with Henry J. Moore

as warden. In May Dr. J. D. Easter was appointed missionary in charge, continuing till Jan., '92, when D. F. Mackenzie was placed in charge, services being still held in the chapel of St. Hilda's School. In Jan., '93, a lot being given by Judge Ross, by Eastertide a Church was ready for services, which were regularly held, with the assistance of George Eley as lay reader. In '94 the name of the mission was changed to St. Mark's. W. H. Dyer and Geo. Robinson acted as priests in charge, '94 to 1900, when Geo. Eley, then a priest, was placed in charge. Through the efforts of Dr. D. W. Hunt and others, the Church was completed and further furnished in 1903. Church consecrated, June 21, '03. In '08 Mr. Eley was succeeded by C. S. Fackenthal. Parish house built. From '09 to '12 services were given by various clergymen, then Dr. C. I. Mills was appointed priest in charge. The Church was moved and enlarged in '13, and now the mission, about to become a parish, seems firmly established.

GLENDORA:

Henry Quimby ministered here in 1909, '10 and '11.

HEMET: Good Shepherd Mission.

Organized in 1904, and has been in missionary charge of D. T. Booth, J. C. Cox and A. L. Walters. There is a Church building here.

HERMOSA BEACH: St. Cross Mission.

Begun in 1905, a lot secured and a Church built and opened in '09, by C. H. de Garmo, missionary priest.

HUENEME: Trinity Mission.

Dates from the ministrations of Octavius Parker in 1895, '96 and '97; since then U. H. Spencer, '98 to '00, D. F. MacKenzie, '01 to '04, L. M. Idleman, '07-'09, and B. J. Darneille have been priests in charge. A small Church.

IMPERIAL: St. Matthias Mission.

Was organized by E. M. Rogers in 1911. Mr. Rogers came into this new district in 1909, and ministered also at several other points. A small Church building.

INGLEWOOD: Holy Faith Mission.

Was organized by E. M. Rogers missionary, in 1911, and a memorial Church built in 1912 by Mr. and Mrs. C. H. Howland. It was consecrated by Bishop Johnson, Nov. 8, 1914. S. L. Mitchell, in charge.

LA JOLLA: St. James'-by-the-Sea.

Was organized by the Rev. Charles E. Bentham in 1909, when the Church and also the school buildings were erected, making a complete and beautiful group of buildings in the Mission style—all being the gift of the Misses Scripps. Mr. Bentham died Dec. 29, 1914.

LOMPOC: St. Mary's Mission.

Was formed in 1895, and is cared for by the missionary at Santa Maria. A small Church.

LONG BEACH: St. Luke's.

First Church services by Octavius Parker, missionary, in 1896. Guild of women formed in '97. W. E. Jacob, 1898-1901, C. T. Murphy, Jr., '02-'06, and R. B. Gooden, '07-'11, were the next priests in charge, all very efficient. Church built in 1900, and parish organized in 1905. L. S. Sherman in charge for six months in '12. Present rector, A. G. A. Bode, took charge in Oct., '12. A fine parish with nearly 300 communicants.

OCEANSIDE: Grace Mission.

Was organized and named by Bishop Kip, March 6, 1889. Priests in charge have been Wm. E. Jacob, '90-'97; Edmond Walters, '98-'01; Chas. C. Paine, '02-'04; A. L. Hall, S. H. Woodford, '04-06; E. J. Van Deerlin, '07-'08; A. C. Dodd, '09-'10; W. E. Jacob, '11-May 1, '13; Canon E. Daniel, June to Nov., '13; P. H. Hickman, B. S., since March 1, '14. The first services were held in various halls, shops and in the Baptist Church. The site for the Church was given by Mr. and Mrs. Earl, on which the Church was built during the pastorate of Mr. Woodford. A guild hall stands on the rear of the lot, formerly a paint shop made over and used for services.

ONTARIO: Christ Church.

First Church services held here were in 1884 and '85 by the Bishop of Japan and Rev. C. F. Loop and Rev. J. D. H. Browne. A mission was organized in '86, and a Church was built first on Laurel Ave., later moved to present location. Missionaries till '96 were E. M. W. Hills, Dr. J. Fielding Sweeney and U. H. Spencer, when Richard H. Gushee was appointed missionary in charge. Since then a parish has been organized, a rectory built, the Church enlarged and a lady chapel added.

OXNARD: All Saints'.

The mission was organized under the direction of the Rev. Herbert Spencer of Ventura in 1900 with seven communicants. The first services were held in the old Fraternity Hall, on B street and later in the Lipman Building. In 1904 the nave of the present Church was built. Three years later a chancel and vestry room were added, the Cutting brothers of New York subscribing five hundred dollars for the purpose. The mission has been in charge of the following clergymen: Herbert Spencer, D. F. McKenzie, L. M. Idleman, N. N. Badger, B. J. Darneille and G. R. Messias, the present incumbent. The original seven communicants have grown to thirty-five.

PASADENA: All Saints' Parish.

Now one of the largest and strongest in the Diocese, began as a mission, Feb. 24, 1883, by Rev. Mr. McNab and Dr. Trew. A Church was built in '85. In '86 A. Fletcher was missionary in charge, and J. D. H. Browne, rector, in '87 and '88, and G. A. Ottman in '89 and

'90. From '92 to '97, inclusive, W. H. Hall was rector, and W. MacCormac, '98 to '08, inclusive. The present rector, Dr. Leslie E. Learned, entered upon his rectorate in 1909. The parish has a Church property valued at over $80,000.

PASADENA: St. Mark's.

Was organized as a parish, an off-shoot from All Saints' Church, just in time to be admitted to the Diocesan Convention of 1914, with A. L. Hall as rector, with fine prospects of immediate growth.

PASADENA (SOUTH): St. James'.

In 1902 a Sunday School was opened here by a few resident Church people, which was later placed under the care of Deaconess Grebe. This resulted in the organization of a mission called St. Andrew's, and later St. James' parish, which was organized Nov. 1, '09. Rev. H. Judd and Rev. M. S. Runkle provided services at first. Oct. 1, '05, Dr. C. H. Hibbard became priest in charge, and a temporary place of worship, now the parish hall, was built on a lot given by Mrs Dobbins. Present stone Church was begun in Aug., '06, and opened for Whitsunday service in '07, Rev. F. Henstridge being priest associate, and afterwards elected first rector, Dr. Hibbard being made rector emeritus. March 2, '12, W. H. Wotton became rector. Rectory built in spring of same year. Present number of communicants about 200.

POMONA: St. Paul's.

The first Church service was by P. S. Ruth, missionary, in autumn of 1876, in a building used by the Methodists for a Sunday School, and at irregular intervals afterwards, and a very small chapel was built in '79, ready for service Jan. 4, '80. Oiled muslin served in place of glass in the windows. May 18, '80, Bishop Kip confirmed a class of eight there. Mission organized, Oct. 14, '81. J. D. H. Browne took charge Nov. 30, '84, and on June 29, '85, the corner stone of the present Church was laid; Oct. 25, the first service was held in it; consecrated May 15, '86. James Simonds, lay reader, being made deacon, succeeded Mr. Brown in charge, July 1, '86. In July, '87, Robt. McCosh began a two years' ministry, and was followed by W. B. Burrows. Jan. 5, '91, a parish was organized and E. M. Hills was locum tenens. Thos. R. Trotter was lay reader and held services till Nov. 1, '91, when F. W. Adams became the first rector and was instituted by Bishop Nichols Nov. 26. During Mr. Adams' rectorship a parish house and the rectory were built. He resigned Dec. 2, '94; followed by Searle M. Wren, May 25, '95, who served till March 31, 1900. Then came C. J. French, '01-'02; H. L. Badger, '04-'07; Jos. McConnell, '08, and F. U. Bugbee, '09-'12. A new parish house was built during Mr. Bugbee's rectorship. Percival S. Smithe has been rector since Nov. 24, '12

REDONDO BEACH: Christ Church Mission.

This was begun by Dr. Trew in 1889 and '90, while summering here. A lot had been given in '88 by the Improvement Co. In '92 Mr. S. P. Rees promoted the erection of a Church as a thank offering, and served as lay reader for years. Geo. Eley, Geo. Robinson, C. H. de Garmo were priests in charge between 1901 and '11.

RIVERSIDE: All Saints'.

Organized as a parish in 1884. The beginning of Church work here appears to have been made by C. F. Loop, missionary, in 1871-'73. No record is at hand as to an organization of a mission, but Rev. H. Judd's "Sketch of the Diocese of Los Angeles" gives 1884 as the year of the organization of the parish, in Dr. Brown's administration. In '79 Wm. Willson ministered here, and F. W. Reed in '83, and J. D. H. Browne in '84. B. W. R. Tayler had charge from '86 to '91, the Church being built and occupied during '87-'88. Dr. Milton C. Dotten has been rector since April, '92. In addition to the Church the fine site now has on it a rectory and a parish house, all these buildings being of wood.

SAN DIEGO: St. Paul's Church.

The first duly appointed missionary here was Sidney Wilbur, in 1869. He was followed by Dr. E. K. Kellogg in 1871; Hobart Chetwood in 1873, and Henry J. Camp in 1878. H. B. Restarick, Bishop Kip says in his journal, "went there in April, 1883. The success of Mr. Restarick at this mission has been remarkable. The parish was perfectly dead when he entered upon his duties last July. In less than a year he had infused life into it, and made it a flourishing parish." In a later journal, that of 1888, speaking of a visit there the year before, the Bishop again says: "The progress of the Church in this region has been most remarkable. By the rise in value of the Church property the parish has been able to erect one of the most beautiful Church edifices in the Diocese, costing $20,000, and also a handsome rectory. It will soon be necessary to erect another Church to supply the wants of the community." Mr. Restarick's administration was notable for activity in Church extension within the municipality, and in nearby regions, largely through the use of lay readers, members usually of the Brotherhood of St. Andrew. By this means St. James' Mission was established in '91 as a mission of the parish. On his consecration as Missionary Bishop of Honolulu, in 1902, Mr. Restarick's rectorship ended. He was succeeded by C. L. Barnes in '03, present rector.

SAN DIEGO: St. James' the Great.

The first Church service in "Logan Heights" was by H. B. Restarick in Aug., 1888, in a vacant store, and later in an old Congregational Church. Next year S. S. H. Ilderton, deacon, took charge. In '90 J. de Wolfe Cowie had charge, and a Church was built in '91, and opened on Christmas Day. W. F. Chase, deacon, assisted greatly, making the altar himself. Church consecrated, Jan. 19, 1904. A. K. Glover priest in charge, 1906-1914.

SAN DIEGO: All Saints'.

Mission organized on All Saints' Day, 1897, by some members of St. Paul's Church, Rev. H. B. Restarick, rector. John Manning was warden and treasurer, N. T. Horton, secretary, and Alfred Fletcher priest in charge. A small chapel was built on 5th St. and Thornton Ave., moved in 1900 to present site on Pennsylvania Ave., and enlarged. Mr. Fletcher resigned in September of same year, and after

several brief pastorates the mission came under the charge of the clergy of St. Paul's, C. L. Barnes, rector. In 1906 a parish was organized with J. A. M. Richey as rector and G. T. Griffith became associate priest, an arrangement which lasted till Nov., '08, when the charge of the parish was taken by the general missionary of the Diocese, Jos. McConnell, who gathered the scattered forces together, and remained two years, when the present rector, R. A. Bolt, took charge. The next year a larger Church in the Old Mission style was built, the old structure remaining in use as a parish house; another building serves as a guild room and rectory.

SAN GABRIEL: Church of the Saviour.

The first Church services here were held by Rev. Elias Birdsall in 1864.* In '68 C. F. Loop and H. H. Messenger began occasional ministrations, resulting in the building of a Church by the latter with funds from the East, in '68-'70. From '73 to '75, C. F. Loop was in charge, and G. Cruger for six months in '76. In '80 Dr. A. G. L. Trew became rector of the parish (organized in '75), remaining till '92. Benj. Hartley succeeded in '93-'98. W. D. P. Bliss ministered here in '99, and Benj. Hartley was again rector, 1900-'11, followed by J. R. Atwill.

SAN JACINTO: St. Paul's Mission.

Was organized Sept. 21, 1890. R. M. Vail was the first warden. Several years before Rev. A. P. Anderson had held services here occasionally, also J. R. de W. Cowie, general missionary, and a guild of women had done effective work. From '91 to '95 A. Fletcher was in charge, and from '98 to July '99 George Eley was resident priest in charge. Under him Samuel Coles Tomkins was lay reader. L. N. Booth and his father, D. T. Booth, ministered here from Jan., '91 to '06. In July, 1909, A. L. Walters, deacon at Hemet, began regular services here, and soon after a Church was built, which was consecrated Jan. 14, 1912.

SAN LUIS REY: All Saints' Mission.

Was organized Jan. 7, 1892. The Church was consecrated Dec. 15, the same year. It is situated near the old Spanish Mission of San Luis, and is surrounded by a consecrated cemetery. The mission was cared for in connection with that at Oceanside, till 1906, when it was associated with St. Michaels, Carlsbad, under W. E. Jacob, missionary. There was originally an English colony here—now mostly moved away.

SANTA ANA: The Messiah.

A mission was organized in 1883, and a parish in 1903. F. J. Mynard was priest in charge from 1889 to '91, W. B. Burrows, '92 to '99, inclusive. There is a good Church property, valued at $15,000.

SANTA BARBARA: Trinity Parish.

Visited by Bishop Kip several times as he journeyed up and down the coast. In 1867, T. G. Williams, after holding services as lay reader for several months, secured the organization of Trinity parish, with

*Report of Mr. Birdsall, Convention Journal of 1865.

Dr. Shaw as senior warden. Mr. Williams continued in charge as deacon till 1870. The first Church, of brick, was built in 1868. H. B. Monges took charge Dec. 10, '71, and remained till 1874. Church consecrated June 5, '75, shortly after Dr. Abercrombie became rector. He was followed in '78 by Hobart Chetwood, and he again by Dr. Trew in '80. Wm. Bollard in '81, and Dr. John Bakewell in '83. A beautiful Church, says Bishop Kip in '88, was then in process of erection with a handsome chapel adjoining, to cost $17,000. Dr. David McClure, rector, '88-'90; W. H. Ramsay, '91-'95; A. H. Brown, '03, and Benj. J. Davis, '04-'13. Present rector, Charles E. Deuel, D. D., since July 1, 1914.

SANTA MONICA: St. Augustine-by-the-Sea.

The first services here were by Rev. J. B. Gray in 1875 and '76. In '85 work was re-begun and a Sunday School started by D. F. Mackenzie, deacon. In '86-'88 H. Scott Jeffreys organized a mission and secured a gift of two lots from J. P. Jones and Mrs. de Baker. Corner stone of Church laid in January, '87, by Bishop Wingfield. Opened for services Aug. 28; consecrated Oct. 11, '91. Parish organized '87. H. O. Judd, '88-'89. I. M. Merlin-Jones, rector, Sept., '91-'97. In January, '98, E. W. Meany did good service, and was followed by J. D. H. Browne in April, 1900. The Church has been twice enlarged, and parish hall finished. Mr. Brown retired from the rectorship Jan. 1, 1915, after fifteen years' service, during which time the parish increased in strength from 27 to 268 communicants, and in revenue from $16 to $250 a month.

SANTA PAULA: St. Paul's Mission.

Work was begun here in June, 1890, by W. A. M. Breck, missionary at St. Paul's, Ventura, in the City Hall. Monthly services were held until October of the same year when W. H. Marriott took charge of the mission, giving it a regular weekly service. The Church was built in 1892 and opened for services on Sept. 25, largely through the efforts and gifts of the Rev. Mr. Marriott. It was consecrated Dec. 6, 1892, by Bishop Nichols. After ten years of faithful service Mr. Marriott resigned because of ill health. The mission has since 1890 been served by the following clergymen: W. H. Dyer, R. M. Church, W. H. Wotton, Geo. Robinson, E. Walters, A. R. MacDuff, L. M. Idleman, E. A. Sherrod, H. C. Collins, B. J. Darneille, and G. R. Messias, the present priest in charge.

SAWTELLE: St. John's Mission.

This mission dates from earlier ministrations by J. D. H. Brown and E. J. H. Van Deerlin, and was organized in 1909. D. S. Benedict and N. N. Badger have been priests in charge. A Church lot has been secured and some Church furnishings. Isaac Holgate is now priest in charge.

SIERRA MADRE: Church of the Ascension.

Mission organized by Rev. A. G. L. Trew in 1885, Dr. F. C. Gresham being warden. First Church was built on ground given by Miss F. N. Hawks. Blown down Oct. 10, '87. Present Church built

soon after, and consecrated Dec. 16, '93. Parish, 1906. Rectory and Sunday School room since added. The present rectorship of Dr. G. H. Cornell began in 1910. Other clergymen ministering at various times were M. C. Dotten, W. D. M. Shearman, J. H. McCracken, L. R. Dalrymple, and C. E. Bentham.

UPLAND: St. Mark's Parish.

This parish dates its organization from 1910, having been ministered to by Joseph McConnell and A J. Smith, the present rector being George E. Swan. It has a good Church property.

VENTURA: St. Paul's Mission.

Was organized in the fall of 1887 at a meeting in the house of Judge and Mrs. McKerby, presided over by Dean Trew. The Church was built in '88, F. R. Sanford being missionary in charge. In '90 L. B. Jessup took charge, and W. A. M. Breck, '91-'92; J. C. Gallaudet, '93; Octavius Parker, '95-'97, clearing the Church of debt. U. H. Spencer, '98-'01, inclusive; R. B. Gooden, '05; Geo. B. Robinson, '07-'08; L. M. Idleman and Mr. Sherrod in '09; H. C. Collins, '10-'11, by whom a parish was formed. The present rector is G. R. Messias, who took charge in Dec., 1912.

WHITTIER: St. Matthew's

First service, Jan. 13, 1896, held by Rev. F. W. Adams, in a vacant store, and then in Masonic Hall. Mission organized May 13, '96. E. A. Osborn, missionary in charge, May, '96-'97; J. J. Bowker, '98. Church built, '99. Geo. Robinson, '99-'04; F. H. Post, '04-'09; L. M. Idleman, '10, and C. S. Mock, '11-Feb., '14, were the next priests in charge.

DISTRICT OF SAN JOAQUIN

FRESNO: St. James', now the Pro-Cathedral.

W. C. Powell and Elias Birdsall had stopped at Fresno on exploring missionary trips through the San Joaquin Valley and had each held a service or two before, but the beginning of definite work dates from the summer of 1879, when D. O. Kelley, Diocesan missionary, commenced his ministrations with plans for continuance. After examining the whole field he decided upon Fresno City, then the smallest of the County Seats, as the most promising as well as most central, to be the headquarters of the proposed "San Joaquin Valley Mission," and in the fall made it his residence. St. James' Mission was organized Dec. 15, '79, with W. D. Tupper as warden. There were six or eight communicants of the Church, all women. Services were held in the warden's law office, then in a shanty-like hall, and then in a vacant room at the school house. In '81 and '82 two lots were secured as a gift from the Railroad Company, "way out of town," some objected, and the missionary bought and paid for four adjoining lots; a brick

Church and a frame parsonage were begun, and completed within two years, with large help from outside. The Church was consecrated Dec. 7, '84. The parish was organized at Eastertide, 1888, and the missionary in charge, D. O. Kelley, elected rector. W. E. Gilmore was the first senior warden; vestry (7), all communicants. At the end of the first ten years 275 communicants had been enrolled; of these 140 were still on the list "in good standing." Mr. Kelley resigned the rectorship July 8, '91. Wm. Lucas, rector, March 6, '92-'00. Harvey S. Hanson, Sept., 1900 to Aug. 31, '11. The original brick Church was torn down in 1901, and the corner stone of the present stone building laid by Bishop Nichols, Sept. 8, '01; the Church was built during '02, with a debt of $7,000, which was much reduced during the next few years. A handsome brick rectory was also built. In 1910 Fresno became the See City of the new Missionary District of San Joaquin, and by arrangement between Bishop Louis C. Sanford and the vestry of the parish, St. James' Church was made the Pro-Cathedral, thus realizing a dream of its founder, over forty years before. By nomination of the Bishop and confirmation by the vestry, Rev. G. R. E. MacDonald, of Hanford, was appointed Dean, R. W. Rhames, canon, and J. H. Waterman, honorary canon. Church consecrated Oct. 27, 1901.

BAKERSFIELD: St. Paul's Mission.

Organized by D. O. Kelley, missionary, in Nov. '79, services having been held there by him several times within the two months previous. Services were held in the large new school house. From the first it was a promising field, people very intelligent with a few earnest Church families. In '82 Thos. A. Griffiths, deacon, came as resident missionary, remaining about two years. H. H. Clapham, '84, during whose time a good Church was built, parish organized, and Church consecrated. F. D. Miller instituted rector Feb. 19, '93. David Holmes, '97. H. Chetwood, a few months in '97. Edward Morgan began rectorship Sept. 1, '98. In 1901 the first Church building was removed to Kern City, to make room for a fine brick Church, which was opened by Bishop Nichols, Jan. 1, 1902. In '05 Mr. Morgan resigned, and Walter B. Clark became rector, resigning in '07; he was followed by D. M. Crabtree, who held the post till '10, and was succeeded by Charles Hitchcock in what promised to be a prosperous rectorship of this important parish, with its two chapels at East Bakersfield and Rosedale. Resigned early in 1914, succeeded by B. E. Diggs.

BAKERSFIELD (EAST): St. Barnabas.

Services were commenced here in connection with Bakersfield in 1879, by D. O. Kelley, missionary of the San Joaquin. In 1901 the good frame Church from Bakersfield was moved over here and named St. Barnabas Chapel, under the charge of Edward Morgan, then rector of St. Paul's, and of his successors since. Discontinued and property for sale in 1914.

BISHOP:

As far as known the first services of the Church in Inyo were held by Bishop Nichols while on a missionary tour east of the Sierras, accompanied by Archdeacon Emery and Rev. John W. Nichols.

Bishop, Independence and Lone Pine, in Inyo, and Bodie in Mono county, were visited. Later, services were held by the Rev. Samuel Unsworth of Reno, Nev., and Hugh A. Ramsay.

The first visit of Bishop Sanford was made in June, '12. He found a nucleus of Church people anxious for regular ministrations. Lack of funds prevented the organization of a mission, but the Bishop has made semi-annual visits. In '14 Bishop Sanford appointed a committee of five men to secure a building site, and to learn how far the mission will be able to support a missionary, as it appeared from a preliminary canvas that nearly the entire amount for the stipend of a clergyman would be subscribed.

CLOVIS:

Services were begun and regularly held here by the rector of St. James' Church, Fresno, H. S. Hanson, 1909, going back and forth by automobile. A guild hall has been built in which services are held.

COALINGA:

Rev. R. W. Rhames began regular services at Coalinga in Sept., '11, and resigned May, '12. Rt. Rev. A. R. Graves took charge Oct. '12, and resigned May, '13. During his incumbency the new but abandoned Christian Church was bought and converted into a chapel and guild hall. This was after the Bishop had resigned his missionary District in Nebraska and while recruiting in California.

COARSE GOLD and O'NEAL'S

J. S. McGowan began services in these small hamlets in '93, making use of the school house in the former, and a hall in the latter. He was succeeded by Jonathan Nicholas, who still continues the work, though the diminishing population warrants only occasional visits of the missionary.

COLUMBIA (TUOLUMNE COUNTY): St. Peter's.

A parish named St. Peter's was organized here in April, 1865, Rev. A. E. Hill being the missionary. And either because of the flourishing and aspiring condition of that famous mining camp at the time, or from other cause now not found in extant records, another parish was formed, but in a few years both "parishes" became only memories (scarcely that) of the past.

DINUBA:

A few visits to Dinuba were made by W. H. Webb of Reedley in 1911. On Ascension Day, '12, a branch of the Woman's Auxiliary was organized. In the fall of '13 Richard Whitehouse instituted regular Sunday services with gratifying attendance.

FOWLER: St. Michael's.

Services had been held here several times as a part of his field by the rector of St. James', Fresno. Then, during a brief change, Octavius Parker secured the organization of a mission, on Jan. 28, '91. Louis

C. Sanford was missionary, and resident from '92 onward to '98, except for a short time in '96, when C. W. Bartlett of Texas took his place. A Church was built during this period, and consecrated Jan., 1900. Wm. Higgs had charge from Sept., '98, for several years. Brass altar rail and alms basin were given by a communicant and the Sunday School in '03 and '04. G. H. Jenks had charge, '03-'05, followed by Geo. Robinson. Horace E. Dibblee, priest in charge, '07. A large site in another part of town was given the mission and a parsonage erected. Mr. Dibblee resigned, '13, succeeded by W. H. Evans, who carried out a previous plan and moved the Church to the rectory lot.

FRESNO FLATS: Christ Church.

Church work here began with the coming into a neighboring country school district, as teacher, of a young Church woman from St. James' Parish, Fresno. She found the one family anywhere about who knew anything (though not much) of the Episcopal Church. This was about 1886. The result was that two children of that family were taken to Fresno, 50 miles away, for baptism; a year or two after the parents went to the same place for confirmation, and an acquaintance with Mr. Kelley, the pastor. This again resulted in that missionary pastor taking Fresno Flats within the circuit of his missionary travels and holding services there. Next was putting this family in communication with the headquarters of the Woman's Auxiliary in San Francisco, whence arose much correspondence and mutual interest. Then more services, and visiting in the community from time to time, and talk of building a Church. On Mr. Kelley's removal from Fresno, the veteran missionary, James S. McGowan, was sent into this back hills village as a resident. The Church was built in 1893. Mr. McGowan left in 1900, after years of most faithful and extended missionary work. J. Nicholas followed him, May 5, 1900. The Church was consecrated as Christ Church, June 20, '94, the first and only house of worship in the town.

HANFORD: Church of Our Saviour.

First Church service, by D. O. Kelley, Feb. 19, 1889, and St. John's Mission, Tulare County, organized. Name was changed to Church of the Saviour in Dec., '86, ratified by the Convention, '87. Church built '82-'83, on lots given by the S. P. R. R. Company. Church consecrated Dec. 8, 1885, also plot in cemetery. In '87 Mr. Kelley resigned, and C. S. Linsley took charge as resident missionary. Parish organized April 9, '91, with Mr. Linsley as rector. Resigned in '98. C. G. Adams, rector, Oct. 1, '98; F. J. Mynard, Oct. 1, '99-'04; D. M. Brookman, rector, Jan. '05; G. R. E. McDonald, rector, '05-'10, when he was appointed Dean of St. James' Pro-Cathedral, Fresno. During his rectorship a handsome Church was built on a new and better site. R. O Miller is the present rector.

LINDSAY: St. James' Mission.

Services were begun here by C. S. Linsley, of Hanford, in 1896; C. M. Westlake officiated in '99. St. James' Mission was organized, Jan. 6, 1900. D. O. Kelley of the Cathedral Staff was priest in charge in 1901. H. C. Carroll, '06-'07; L. A. Wood, '11. A guild hall, built in '13,

was burned three months after completion. The congregation, in no wise discouraged, will put up a better building.

LIVINGSTON: St. Mark's.

In 1911 W. L. Greenwood visited this new town on the S. P. R. R., about ten miles north of Merced, and began services in a hall. Early in '12 St. Mark's mission was organized and in October a guild hall was occupied. W. H. Hawken took charge in '13.

LODI: St. John's.

Services had been held here for a time by the rector of St. John's, Stockton, and his assistants or lay readers, prior to 1896; a hall had been rented, a cabinet organ and other simple furniture procured. Then the services were discontinued and furniture stored or loaned. In 1899 Archdeacon Emery visited the place, and determined on an effort to revive services, and designated D. O. Kelley of the Cathedral Staff to take charge of it. Mr. Kelley held his first service Nov. 12, 1900, and arranged for a monthly visit, having found there a half dozen families with over a dozen communicants of more than ordinary intelligence and loyalty to the Church. Geo. H. Cowie of Stockton became his assistant as a lay reader. A Sunday School and a guild were organized. This was continued without much effort at aggressive work—biding a more favorable time—till Sept. 15, 1906, when St. John's Mission was organized. In 1909 a good site for a Church was presented by Hobart J. Couper, and steps were soon taken to get plans and funds for building a Church. The town was then growing rapidly. Aided by some Stockton friends, and a loan from the Eastman Fund, the Church was built, the corner stone being laid by Bishop Nichols, May 22, 1910. The first service was held in the Church by Mr. Kelley, Sept. 25, 1910. In December Mr. Kelley was relieved of the charge because of broken health. W. F. Higby had been an efficient lay reader for a year or two. W. H. Hawken, assisted by Geo. Hoisholt as lay reader, had charge for a year or more, then W. L. Greenwood became the first resident missionary in the summer of 1913. Church consecrated on St. John's Day, June 24, 1914, by Bishop Sanford.

MADERA: Trinity Mission.

Services were begun here in 1890 by D. O. Kelley, and the mission was organized Nov. 22, with James Gooden as warden, J. E. Newman as treasurer and Wm. Woolley, clerk, all communicants. Promising and interesting mission. In '92 Octavius Parker was sent as missionary. Church built, '93. W. M. Bours missionary in '95, and Dr. Geo. H. Jenks, Oct. 1, '98. Church consecrated Oct. 26, 1902. Nelson Saunders missionary, '04-'06. J. Nicholas, '07.

MERCED: St. Luke's Mission.

This is one of the places included in the itinerary of Mr. Kelley, through the San Joaquin Valley, in the summer of 1879, and helped to impress upon him the importance of an immediate occupancy of the whole field by the Church. And although then and afterwards he held services from time to time and reckoned it within his general charge, definite measures for its permanent occupancy had to be deferred till

the arrival of Wm. L. Mott as associate missionary in the autumn of '80. In connection with Modesto, his residence, Mr. Mott then began active ministrations, organized St. Luke's Mission in August, '81, secured the gift from the Railroad Company of a fine lot and commenced the erection of a temporary chapel upon it. His sudden death, Sept. 9, 1883, interrupted the promising progress of the work, but it was soon taken up by W. H. Dyer, for a short time. Then owing to unfortunate conditions the mission fell into a sad state of discouragement, and the chapel itself was for a time nearly abandoned to the ravages of weather and roaming beasts. So Bishop Nichols found it on his arrival in the Diocese. Immediately determining to rescue the chapel and the mission from this forlorn state he directed D. O. Kelley, just appointed convocational missionary, to give it first attention, as being acquainted with the people and all the circumstances of the case. With difficulty persuading the handful of discouraged Church people to make one more effort, and backed by the Bishop's promise not to allow the mission again to be left without ministrations, services were re-established, Sunday School and guild organized, and at the end of eight months all was in good working order once more, the chapel refitted and slightly enlarged, and a fine class confirmed. That was between Sept., '91, and May, '92. From that new start St. Luke's Mission has gone forward under the guidance of Octavius Parker, W. M. Bours, Dr. Geo. H. Jenks, Nelson Saunders, J. Nicholas (1907-8), W. H. Hawken, '09, and now Bishop Sanford and his missionaries, W. L. Greenwood and W. H. Hawken, to a condition in which self-support and a parish organization are nearly in sight. A rectory costing $3,000, was built in '12. Plans for a concrete Church have been adopted, and building now well under way.

MODESTO: St. Paul's Mission.

The first services in what was to be the "San Joaquin Valley Mission"were held here by Rev. D. O. Kelley, missionary, in the summer of 1879. Could the town have been then strongly occupied by the Church with a resident missionary first place might have been taken. St. Paul's Mission was organized by D. O. Kelley in '80, when Wm. L. Mott took charge as missionary and built a good Church and parsonage within two years, then suddenly died, Sept. 9, '83. In July, '84, Henry Scott Jeffreys was sent as missionary, and was in charge for a year. W. H. Dyer came in '85; R. M. Edwards in '90; O. Parker, '92. After vacancy of several years and Church closed most of the time, Tracy R. Kelley, a teacher in the High School, opened the Church with lay services in 1899, and revived the mission when nearly dormant. A priest of the Cathedral Staff made monthly visits. During this time, Feb. 11, 1900, the Church was consecrated. In '97 and '98 Wm. Higgs was also there. In 1902 D. O. Kelley was priest in charge, and T. R. Kelley lay reader. Three names should be perpetuated, above others, as "pillars" during this time, Mrs. French and her son, Harry French; also Mrs. Mary Chantry. In 1904 Wm. Edgar Couper came as missionary, and was followed in '08 by C. E. Maimann. In '09 W. H. Hawken was assigned to Modesto, and while in charge secured important improvements to the Church; made a parish also. Resigned, '11; succeeded by W. H. Wheeler; then J. R. Atwill, locum tenens; W. P. Williams, rector, May '13; parish house erected in that year.

MOKELUMNE HILL: St. Paul's Mission.

Services were held here (a thriving mining camp) in early days, and a "parish" called "St. Mark's" organized by Arthur E. Hill, missionary; but later it became defunct. In 1895, through the efforts of H. H. Nagle, a lay reader, services were begun again, and under the direction of D. O. Kelley, general missionary, an unorganized mission called St. Paul's was formed, and a Church built, mainly by Mr. Nagle's own hands; nearly 30 baptisms and several confirmations resulting within a year or two. E. M. W. Hills visited the place as missionary during '97, J. Nicholas in '98, and Mr. Kelley in '99. In 1900 and onward this mission was ministered to by clergy of the District of Northern California, Wm. Tuson being in charge for a time. Services were discontinued from '07 till '11, when John E. Shea, missionary at Jackson, Amador county, resumed them. Resigned, '12; C. H. Lake succeeded him and continues there, the work meeting with good results.

OAKDALE: St. Matthias.

So far as appears of record, Wm. L. Mott, of the San Joaquin Valley Mission, of Modesto, held the first services here in 1883. In '85 W. H. Dyer ministered faithfully and in '88 the mission was organized. R. M. Edwards in '90, Octavius Parker in '92—gave occasional ministrations. In '99 Archdeacon Emery and the Cathedral Staff made a fresh beginning. A dozen communicants were then found. In 1900 C. S. Linsley did some work, and in 1904 Wm. Edgar Couper, of Modesto, took hold in good earnest; a lot was secured and a pretty little Church erected, a model in style for such mission chapels, in which the first service was held Jan. 29, '05. After Couper, C. E. Maimann had charge in '08, then for a couple of years D. O. Kelley represented the Cathedral Staff here. In some respects this is a model little mission. W. H. Hawken in charge from 1909 to '13; succeeded by W. L. Greenwood, resigned 1914; succeeded by Ernest I. MacNalty, candidate for orders.

PORTERVILLE: St. John's Mission.

Services were inaugurated here in '99, by Wm. Hart, missionary at Visalia, and since then were irregularly held by different ones. Since the formation of the Missionary District of San Joaquin St. John's Mission has been organized, and regularly ministered to. Rev. L. A. Wood took charge, '11. Valuable lots bought and guild hall opened by the Bishop in May, 1913.

RANDSBURG:

To this far away mining town providentially Mr. H. H. Nagle, devoted Churchman and lay reader, came in the course of his secular business activities in 1896-7, and finding the place without any religious services save those held occasionally by a Roman priest, set about to remedy this condition of things by starting some services of the Church. The response was so ready that he not only continued them regularly but secured a lot and began the erection of a chapel, which was put up mostly with his own hands. Here a most interesting work was done during the short remainder of Mr. Nagle's stay. Then W. P. Case was sent by the Bishop as resident missionary and was there

from '97 to '02. Then for several years only occasional services could be given by the Bishop, the Dean and the rector of St. Paul's Bakersfield. In 1907 and '08 another resident layman, A. G. M. Denman, was inspired to renew the services, and did remarkably efficient work which finally resulted in his seeking the Holy Ministry, and at present he is about to complete his studies at the Divinity School. Monthly services are now held by the members of the Cathedral Staff.

RAYMOND: St. Thomas.

J. S. McGowan commenced ministrations here in 1893. The place was without any kind of regular religious services. An unoccupied Presbyterian building was secured, and consecrated as a Church on October 8th. For a time the services were quite successfully maintained. J. Nicholas, missionary, followed McGowan in 1900, and made his residence here in '04 for a time.

REEDLEY: Good Shepherd Mission.

The beginning of the Church in this place may be credited, first, to the arrival there of Mr. Otis D. Lyon and family, and their earnest desire for services. Archdeacon Emery accordingly made an investigation and held services and delegated D. O. Kelley of the Cathedral Staff to take special charge in the summer of 1907. Monthly visits were immediately begun, the community thoroughly canvassed, and a guild and a Sunday School organized. The town was a new one with only a few hundred inhabitants, made up largely of two kinds of Dunkards, Baptists and Roman Catholics, each with its own house of worship. The Sunday School, guild and congregations grew in numbers and in favor with the community. Good Shepherd Mission was organized May 9, '08.

A remarkably good guild hall was built, on an excellent site in '09, to serve for a Church. W. H. Webb had charge of the mission from Aug., '10, for about a year. In Sept., 1911, Walter H. Evans was sent by the Bishop as lay reader in charge (being a candidate for the ministry), and remained about two years; and during his last year a parsonage costing $2,500 was built, with a debt of $1,500. In Sept., '13, Richard Whitehouse came as missionary priest in charge. There are few more interesting or promising fields.

ROSEDALE: St. John's Mission.

St. John's Mission at this place has already been listed as one of the chapels of St. Paul's, Bakersfield. It was begun by H. H. Clapham while missionary at Bakersfield, and was organized by him as a mission, April 5, '91. Edward Morgan, rector of St. Paul's, built a Church there in '98, which was consecrated Feb. 14, '04. A lot for a guild hall was given to the mission in 1904.

SAN ANDREAS: St. Andrew's.

Organized July 14, 1862. A. E. Hill, missionary in charge in 1864.

SANGER: Mission of The Redeemer.

Lots were secured here for a Church by Rev. D. O. Kelley and first services held, Aug. 10, '90, in the School house. Dean Hanson re-discovered the place and began work again, holding regular services from 1907-'09, and built a guild hall. Mission of The Redeemer has now been organized by Bishop Sanford.

SELMA: St. Luke's Mission.

The mission here grew out of services begun in the "Prairie School District" (Clifton), by D. O. Kelley, of Fresno in 1882, and continued regularly for several years. At one time some steps were taken to build a little Church out there. Then the family of John R. Baird, chiefly interested in the plan, moved into the new town of Selma, and this, with other changes, made it seem best to transfer the enterprise to the latter location, where the lease of a lot was given by Geo. B. Otis, and a small, but Churchly rough board chapel was erected, in which services were continued for a number of years by Mr. Kelley, with W. C. Mills and Octavius Parker associates and resident ministers for a short time. Louis C. Sanford came as missionary in charge in '92, and then a new site for the Church was secured and the old building put upon it and much improved. This was consecrated Feb. 24, '93. Louis C. Sanford in charge till '97. In 1896, six lots were given the Mission by Mrs. Montroyd Sharpe and a small rectory built—William Higgs was in charge, '99-'02; C. L. Thackeray, '03-'07. During Mr. Thackeray's incumbency the rectory was burned but a new and larger house was immediately erected. The Cathedral Staff had charge, '07-'09; H. E. Dibblee, '10-'12; W. H. Evans, '13-'14; W. B. Belliss, '14.

SONORA: St. James' Church.

Was organized some time in 1859 or '60. In '62 and '63, during the ministry of John G. Gassman, the first resident pioneer missionary, a fine lot was secured and a Church built upon it, also the beginning of a parsonage. In 1863 D. D. Chapin was sent there by the Bishop. In '65 A. E. Hill had charge, and F. O. Barstow in '67. During all this time Geo. Burton and Abner Pitts were the mainstay laymen. The mission, or "parish" it called itself, was vacant from '68 to '70. The Church was consecrated Nov. 8, '70. W. H. Dyer was in charge from '71 to '79. In '87 F. D. Miller was placed in charge, and Octavius Parker in '92, and J. Nicholas in '93, remaining till '98. Then came C. S. Linsley, and he built a parsonage with his own hands in '99. Geo. Maxwell entered upon a vigorous ministry there in 1903, and the Cathedral Staff took charge in '04. In '08 W. H. Wheeler was sent as missionary, and the following year built a two story guild house, which Bishop Nichols opened June 4, '10. Mr. Wheeler resigned May, '11, and was succeeded by U. E. Brown.

STOCKTON: St. John's Parish.

Dates its organization from a meeting of Church people during the presence for a month of the Rev. O. Harriman on Aug. 25, 1850. Services were then suspended till the spring of 1851, when Mr. Bissell, a layman, began Sunday services and kept them up successfully for two years, with the encouragement of a few services given by Dr. Orange

Clark, John Morgan and Chaplain Reynolds, U. S. A. In Feb. and June, 1854, Bishop Kip visited the place. The City Hall and County Court Room were used for the services. Joseph S. Large took charge as rector Nov. 19, 1854. E. W. Hager, rector, 1856. During 1857 and 1858, first Church built, costing $10,000. It was consecrated, June 20, 1858. Following Easter, 1859, Mr. Hager resigned, and D. F. Macdonald became rector. John Gasmann was rector from March, '61, to Easter, '66, and during that time the parish was greatly prospered. Elias Birdsall was the next rector, beginning with June, '66; number of communicants doubled within two years. Mr. Birdsall resigned in June, '68; followed by W. P. Tucker till Nov., 1870, when Mr. Birdsall again accepted it, and held it till July, '72. In August following, Henry L. Foote entered upon his rectorship of four years, and then Mr. Birdsall came again for the third time in '77, remaining till some time in '80. E. H. Ward took charge in '81, and was succeeded by W. C. Mills in '86. Then came W. J. Lemon in '89, and W. J. Peters in '91. In '92 the present guild and Sunday School building and Church were erected, and the year following Mr. Lemon again became rector, and was followed in '94 by D. L. V. Moffett, and in May, '96, by D. G. Mackinnon. The Church was consecrated Easter, April 10, '98. In 1900 J. T. Bryan took the rectorship and was followed by A. S. Clark in 1903. He died April 3, '05. During Mr. Clark's illness Dr. R. H. Starr acted as locum tenens, and became rector in '06, resigning three years later. In '09 a rectory was acquired. After several months interregnum W. T. Renison, the present efficient rector, entered upon the charge of this old parish, and fresh life soon began to be manifested. Thus since its organization in 1850 the parish has had twenty distinct rectorships, not counting several temporary missionary charges in its early years. During Dr. Starr's incumbency a large rectory was built, but only in part paid for.

TULARE: St. John's Mission.

Services first held here by D. O. Kelley, missionary, in Feb., '80, and from time to time afterwards, at the residence of Mr. and Mrs. Thomas Y. Sentell, and elsewhere. The Sentell family included two daughters and a younger son, a very intelligent, devoted Church family—the sole basis of the Church services here. St. John's Mission, Tulare County, was organized Feb. 19, '80, to cover the whole county, including Visalia, Hanford, etc. About Jan. 1, '81, the Sentell family moved to Hanford, and services at Tulare City were discontinued for a time. In '86 the name of the mission was changed to The Saviour, a Church of that name having been built in Hanford. Services having been resumed here by Mr. Kelley, a new St. John's Mission, Tulare County, was organized, Dec. 19, '86. In '87, C. S. Linsley was appointed missionary for Tulare County; in '92 J. H. Waterman took charge; in '95 Mr. Linsley again; Wm. Hart in '98; C. M. Westlake, '99; H. L. Badger, '01; Wm. Burns in '03; H. F. Carroll, '04-'08, succeeded by L. A. Wood. Lot secured and Church built. Mr. Wood resigned, '13, succeeded by W. P. Williams. During Mr. Waterman's incumbency a parsonage was built adjoining the Church. This has been a source of income to the mission.

TUOLUMNE CITY: St. Michael's.

Work was first opened up here by Archdeacon Emery in person in

1901, and he then got a donation of six lots for the Church, and other help from the lumber company. Deaconess Dorsey did fine work here in the Sunday School and otherwise. The mission was organized Feb. 2, '02; and Church opened for services May 25. Geo. Maxwell, missionary, '03; Church consecrated June 3, '06. W. H. Wheeler, missionary, '06. Bungalow parsonage built in '07.

TURLOCK:

The first services here were held by W. H. Wheeler, rector of St. Paul's, Modesto. W. P. Williams followed with aggressive work, resulting in a confirmation class of four. Though the population is drawn from sections of the country where the Church is little known, and immigration adds but little to the Church constituency, yet conditions are encouraging.

VISALIA:

The first Church services here were held by W. C. Powell and Elias Birdsall, on missionary trips, prior to 1879. D. O. Kelley, in June, '79, and frequently afterwards. C. S. Linsley in charge, '95-'96; Wm. Hart, '98; C. M. Westlake, '99; Archdeacon Scriven, of British Columbia, winter of 1900; H. L. Badger, '01; Wm. Burns, '93; Hubert C. Carroll, 1904-1908, succeeded by Lee A. Wood. Wood and Carroll did especially fine work, rectory and parish house being built; the latter was opened by Bishop Nichols Jan. 16, 1910. The Church was nearly doubled in size the year before. Mr. Wood resigned in 1911; W. H. Webb came in September, 1911, resigned October, 1912; W. D. Williams September, 1913-September, 1914; J. F. Hamaker, September, 1914-March, 1915. The Mission is now in charge of the Rev. L. A. Wood who serves all the Missions in Tulare County with the assistance of two clergymen."

APPENDIX C

LISTS OF CLERGY CANONICALLY RESIDENT

Preface to Appendix C

In preparing the Lists of the Clergy the greatest care has been taken to secure accuracy. For the first twenty years we had a list made by the painstaking care of the Rev. Benjamin Akerly to be made the basis of our present work; but since then we have had to depend almost entirely on the reports of the several bishops as printed in the convention journals, the original records having been destroyed in the great fire or otherwise lost. The names are entered chronologically according to the dates of their becoming canonically resident, and the manner of their reception, whether by letter dimissory (dim.) and whence, or by ordination to the diaconate (ord.). Likewise their leaving the Diocese is noted, whether dim., by death (D.) or by deposition (dep.) with the dates. In the case of a clergyman's transfer from the Diocese and subsequent return, his name is re-entered.

Had there been room for it on the page it might have been desirable to have given also the parish or other work each one was connected with in the Diocese. For this reference is made to the very ample index.

In this Appendix, under proper sub-titles, are also placed the Clergy Lists of Sacramento, Los Angeles and San Joaquin.

In all these Lists as here printed, at the right hand are given first the manner and date of acquiring canonical residence, as above described; and on the line underneath the manner and date of discontinuance, and if by Dimission the diocese to which transferred, if known.

Appendix C—Diocese of California

KIP, RT. REV. WM. I., D.D. -	Consecrated Bishop Oct., 1853. D. April 6, 1898, S. F.
Mines, Flavel S., - - - -	Dim. July 22, N. Y. D. Aug., 1852, S. F.
Ver Mehr, John Leonard, L.L.D.,	Dim. Aug. 7, 1849, Penn. D. Jan. 18, '86, S. F.
Fitch, Augustus, - - - -	Dim. before '50, S. I. Dim. Early in '52.
Moorehouse, Samuel, - - -	Dep. May 4, '53.
Huddart, R. Townsend, - -	D. Jan. 14, '82.
Leavenworth, W. R., - - -	Dep. May 4, 1853.
Reynolds, John, U. S. A., - -	Dim. May 4, '53, N. J. Dim. 1853.
Harriman, Orlando, - - -	Dim. Oct., '50. Dim. March, '52.

*Hatch, Frederick W., D.D.,	*June 17, '56. D. Jan. 14, '60, Folsom.
Wyatt, Christopher B.,	Dim. March, '53, N. Y. Dim. March, '56.
Clark, Orange,	Dim. June 2, '64, Mass. D. Oct. 9, '69.
Morgan, John,	Dim. 1854. Dim. 1855.
Moore, J. D.,	Dim. 1854.
Large, Joseph S.,	Dim. Nov. 13, '54, Ind. Dim. March, '57, Ind.
Pratt, Horace L. Edgar,	Dim. Dec. 5, '54, Ind. Dim. Dec. 5, '56, N. J.
Syle, Edward W.,	Dim. Jan., '54, China. Dim. 1857, China.
Hager, Elijah W.,	Dim. '55, N. Y. Dim. 1860, Mass.
Shepherd, J. Avery,	Dim. Feb. 17, '55, N. Y. Dim. 1860.
Hill, Wm. Henry,	Dim. March 2, 1855, N Y. D. Oct. 27, 1896, Berkeley.
MacDonald, David Ferguson,	Ord. Dec. 22, 1855. Dim 1862, N. C.
Davis, Lemuel S.,	Dim. May 18, 1854, W. N. Y. Dim. 1854, W. N. Y.
‡Capen, James W.,	Dim. Jan. 1, 1856, N. Y. Dim. April, 1857, N. Y.
Cooper, Edmund D.,	Dim. Aug. 1, 1856, N. Y. Dim. Jan., 1859, N. Y.
Ewer, Ferdinand C.,	Ord. April 5, 1856, S. F. Dim. 1862, N. Y.
Thrall, Stephen Chipman,	Dim. June, 1856, N. Y. Dim. 1863, N. J.
Akerly, Benjamin,	Dim. Aug. 28, 1857, N. Y. D. Aug. 24, 1897.
Taylor, George B.,	Ord. Dec. 28, 1857. Dep. March 9, 1864.
Chittenden, John,	Dim. Sept. 5, 1860, British Columbia. Dim. 1862, England.
Smeathman, Henry O. G.,	Ord. May 23, 1858. Dep. July 16, 1862.
McAllister, F. M.,	Dim. Sept. 10, 1858, Ga. Dim. 1865, R. I.
Brotherton, Thos. Wordley, M.D.,	Ord. Dec. 30, 1860. Dim. Jan. 29, 1878, N. Cal.
Cameron, James,	Ord. April, 1860. Dim. 1867, N. J.
Goodwin, Hannibal,	Dim. 1859. Dim. 1868, N. J.

*Dr. Hatch belonged to the Diocese of Missouri, but lived and did fine service in California for over three years, and died here.

‡Mr. Capen, formerly a Baptist minister, was received as a candidate for orders, and then transferred to New York in 1852.

Gasmann, John, B.D., - - - Dim. Jan., 1860, Wis.
Dim. April 9, 1866, Neb.

Hill, Arthur E., - - - - Ord. March 10, 1861.
Dim. 1875, N. Cal.

Etheridge, S. Smith, - - - Dim. Feb. 8, 1861, Wis.
D. Feb. 18, 1864

Jackson, Wm. F. B., - - - Ord. April 9, 1862.
Dim. 1864, N. Y.

Pierce, Chas. G., - - - - Dim. March 23, 1861, N. Y.
Dim. 1875, N. Cal.

Chase, Dudley, - - - - Dim. Oct., 1861, Ill.
Dim. Nov., 1879, Penn.

Hyland, Thomas D., - - - Dim. 1852, Or.
Dim. 1865.

Willes, D. Ellis, - - - - Dim. 1862, Or.
Dim. Sept. 1, 1864, N. Y.

McAlister, Adam A., - - - Ord. July 30, 1865.

Chapin, Densmore David, B.D., Dim. Nov. 18, 1862, Wis.
Dim. 1879, Minn.
Died, Jan. 29, 1915.

Easton, Giles Alex, - - - Dim. Jan. 24, 1863, Conn.
Dim. May 5, 1876, N. Cal.

Putnam, Richard F., - - - Dim. Mach 21, 1863, Mass.
Dim. 1868, Mass.

Wyatt, Christopher B., D.D. - Dim. Dec. 28, 1862, Md.
Dim. 1872, N. Y.

Kendig, Daniel, U. S. A., - - Dim. May 7, 1864, Or.
D. July 31, 1911, Penn.

Lee, David J., M.D., - - - Dim Oct. 29, 1863, Md.
D. Oct. 11, 1864.

Loop, Charles F., - - - Dim. June 20, 1863, Ill.
Dim. 1895, Los Angeles.

Nicholson, Albert E., - - - Dim. June 4, 1863, Wis.
Dim. July 16, 1868, Or.

Stoy, Wm. H., B.D., - - - Dim. Oct. 12, 1865.
Dim. 1867, Or.

Cassey, Peter Wm., - - - Ord. Sept. 13, 1866.
Dim. Oct. 19, 1881, N. C.

Barstow, Fred Olney, M.D., - Ord. July 22, 1866.
Dep. Dec. 16, 1890.

Birdsall, Elias, B.D., - - - Dim. Nov. 18, 1864, Ind.
D. Nov. 4, '90, Los Angeles.

*Brewer, Alfred Lee, - - - Dim. April 3, 1865, Mich.
D. Feb. 16, 1899, San Mateo.

Perryman, Edward G., - - Dim. May 11, 1865, Md.
Dim. Dec. 28, 1865, Md.

Jenks, George Henry, M.D., - Dim. March 15, 1866, Ill.
D. April 30, 1915.

Messenger, Henry Harrison, - Dim. April 21, 1866, O.
Dim. 1895, Los Angeles.

Warren, Edward, - - - Ord. Feb. 11, 1866.
Dim. 1878, Toronto.

*Later received degree of Doctor of Divinity.

Burton, George, B.D., - - Dim. 1867, Wis.
Dim. 1872, Or.

Peake, Ebenezer Steele, - - Dim. 1866, Minn.
Dim. 1878, Minn.

Perry, Henry G., - - - Dim. 1867, Wis.
Dim. 1871, Ill.

Williams, Thos. Geo., - - Ord. July 4, 1869.
Dim. 1873, N. J.

Hume, James Nelson, M.D., - Ord. Jan. 5, 1868.
Dim. 1870, Ill.

Hoge, C. Montgomery, - - Ord. July 16, 1867.
Dim. 1869, Ark.

Breck, James Lloyd, D.D., - Dim. 1867, Minn.
Dim. 1875, N. Cal.

Cowan, Enoch Crosby, - - Dim. 1867, Minn.
Dim. 1877, N. Cal.

Smith, James S., - - - Dim. 1867, N. Y.
Dim. 1869, N. Cal.

Merrick, John S., S.T.D., - - Dim. 1867, Ill.
Dim. 1873, N. Y.

Bush, James S., - - - - Dim. 1868, N Y.
Dim. 1873, N. Y.

Dyer, Wm. Henry, - - - Dim. 1867, Ohio.
Dim. 1895, Los Angeles.

Eagan, Francis Dillon, - - Dim. 1868, Penn.
Dep. July 5, 1871.

Gray, John Benj., - - - Dim. 1868, Ala.
Dim. Nov. 29, 1879, Ala.

Lathrop, Henry Durant, - - Dim. 1868, Ohio.
Dim. 1879, N. Cal.

Lowry, Robert, - - - - Dim. 1868, N. Y.
Dim. 1869, N. Y.

Talbott, J. T., - - - - - Dim. 1869, Ky.
Dep. April 30, 1869.

Anderson, Aug. Peyton, - - Ord. April 30, 1868.
Dim. 1875, N. Cal.

Lane, George Cary, - - - Ord. March 18, 1870.
D. Nov. 30, 1874.

Gray, Edward Powers, - - Dim. 1868, Minn.
Dim. Sept. 6, 1878.

Tucker, Wm. P., - - - Dim. 1869, Maine.
Dim. 1875, N. Cal.

Wilbur, Sidney, - - - - Dim. 1869, W. N. Y.
Dim. 1878, Honolulu.

Allen, George B., - - - Dim. Aug. 22, 1868, Penn.

Church, Edward Bentley, - - Dim. 1870, Penn.
D. Aug. 26, 1904, Pasadena.

Dunn, Ballard S., - - - Dim. 1870, Md.
Dim. 1871, Montana.

Garrett, Alex Chas., - - - Dim. 1870, British Columbia.
Dim. 1872, Neb.

Gierlow, J., - - - - - Dim. 1870, Ill.
Dim. 1872, Ind.

McElroy, James, D.D., - - Dim. 1870, Ohio.
D. May, 1880.

Turner, Chas. W., - - - Dim. 1870, Honolulu.
Dim. 1875, L. I.

Wardlaw, Samuel, - - - Dim. 1870, Minn.
D. 1870.

Binet, William, - - - - Dim.1871, N. Y.
Dim. 1874, N. J.

Bonte, John H. C., - - - Dim. 1871, C. N. Y.
Dim. 1875, N. Cal.

Foote, George W., - - - Dim. 1871,Montana.
Dim. Oct. 6, 1884, Oregon.

Kellogg, Ezra Benedict, D.D., - Dim. 1874, Ohio.
D. 1878.

Lyman, Theodore R., D.D., - Dim. 1871, Pitts.
Consecrated Bishop N. Carolina, '73.

Lee, James W., - - - - Dim. 1871, Nev.
Dim. 1875, L. I.

Mayhew, Henry Harrison, - - Ord. June, 1872.
D. Nov. 28, 1891, California.

Bowles, J. K., - - - - Dim. 1872, Tenn.
Dep. 1874.

Davis, Geo. R., - - - - Dim.1872, Neb.
Dim. 1875, N. Cal.

Foote, Henry Lewis, - - - Dim. 1872, Mont.
Dim. Sept. 27, 1876, Nev.

Monges, Henry B., - - - Dim. Dec. 10, 1871.
D. July 16, 1913, Berkeley.

Kelley, Douglas Ottinger, - Ord. March 17, 1872.

Leacock, William, - - - Dim. 1872, Ga.
Dim. 1875, N. Cal.

Chetwood, Hobart, - - - Dim. 1874, N. Y.
D. Sept. 11, 1906, California.

Davis, L. Wilson, - - - Dim. 1873, Ky.
Dim. 1875, Wis.

Githens, Wm. L., - - - Dim. 1873, Mo.
Dim. 1875, Mo.

Mason, George, - - - - Dim. 1873, Hon.
Dim. 1897, Newark.

Mayer, Gustavus Wm., - - Dim. 1873, Col.
Dim. 1882, N. Y.

Thompson, James S., - - Dim. 1873, Frederickston.
Dim. 1875, N. Cal.

Williamson, Chas. G., - - - Dim. 1873, Hon.
Dim. 1874, England.

Powell, William Chas. - - Ord. Dec. 19, 1873.
Dim. 1879, N. Cal.

Lion, Edgar Jacob, - - - Ord. Jan. 13, 1875.
D. Jan. 16, 1903, S. F.

Abercrombie, James, D.D., - Dim. 1874, W. N. Y.
D. 1890, California.

Cornell, John,	Dim. 1874, Nev. Dim. 1875, N. Cal.
Dickey, Thomas E.,	Dim. 1874, Oregon. Dim. 1875, N. Cal.
Flack, Daniel,	Dim. 1874, W. N. Y. Dim. Sept. 27, 1878, Nev.
Green, Edward L.,	Dim. 1874, Colorado. Dim. 1875, N. Cal.
Jennings, D'Estaing,	Dim. 1875, N. Cal.
McGowan, James Shannon,	Dim. 1874, Wis. D. May 18, 1915.
Platt, Wm. Henry,	Dim. 1875, Ky. Dim. Oct. 20, 1882, W. N. Y.
Silliman, Geo. D.,	Dim. 1874, N. Y. Dim. 1875, N. Cal.
Weaver, Joshua,	Dim. 1874, N. Y. 1874.
Wrixon, Arthur,	Dim. 1874, Neb. 1875, Oregon.
Ruth, Peter L.,	Dim. 1874, Tenn. D. July 9, 1894, California.
Park, J. Lewis,	Dim. 1875, Tenn. Dim. Jan. 11, 1881, Albany.
Nixon, Wm.,	1874, England. Returned to England.
Beers, Hiram Wardsworth, D.D.,	Dim. May 22, 1875, Albany. D. April 3, 1891, S. F.
Ward, Geo. Henry,	Dim. 1875, Colorado. Dim. July 26, 1882, Mo.
Smith, Thomas,	Dim. 1875, C. N. Y. Dim. 1875, N. Cal.
Tillotson, Cyrus O.,	Ord. April 16, 1876. Dim. 1879, Colorado.
Hammond, James Elder,	Dim. April 14, 1876, Or. Dim. 1882, Maryland.
Neales, Wm. Sterling,	Dim. 1874, Canada. Dim. 1877, N. Cal.
Scott, Robert,	Dim. May 13, 1876, N. Y. Dim. Feb. 26, 1880, N. Jersey.
Todhunter, Alfred,	Dim. 1871, Arkansas. Dim. March 2, 1883, N. Cal.
Vaux, Wm.,	Dim. 1876, Kansas. D. July 22, 1882, Santa Clara.
Church, Edward Bentley,	Dim. Dec. 2, 1875, N. Cal. D. Aug. 26, 1904, Pasadena.
Britton, James B.,	Dim. 1876, Ohio. D. 1889.
Hubbard, Geo. Milton,	Ord. July 10, 1876. Dep. June 14, 1878.
Camp, Henry J.,	Dim. 1876. Dim. 1895, Los Angeles.
Guion Elijah, D.D.,	Dim. 1876. Dim. 1880.

Lee, Hamilton, - - - - Dim. Dec. 14, 1876, N. Y.

Spalding, Chas. N., - - - Dim. Sept. 1, 1876, Wis.
Dim. 1882.

*Spalding, Edward B., - - Dim. Sept. 1, 1876, Wis.
D. May 13, 1903, Topeka, Kan.

Wheat, John T., D.D., - - Dim. 1877, N. Carolina.
Dim. Sept. 3, 1879, N. Carolina.

Williams, Thos. Geo., - - - Dim. June 8, 1876, N. Jersey.
Dim. Feb. 18, 1881, N. Cal.

Brooke, Chas. Hyde, - - - Dim. Sept. 27, 1876, Miianesia.

Cochrane, W. Simonton, - - Dim. April 28, 1878, Colorado.
Dim. Jan. 12, 1880, N. Cal.

†Trew, A. G. L., - - - Dim. 1877, Toronto.
Dim. 1895, Los Angeles.

Willson, William, - - - Dim. May 5, 1877, Conn.
Dim. June 11, 1881, Ind.

Babcock, John H., - - - Dim. June 6, 1878, N. Cal.
Dim. 1884, Illinois.

Cloak, Louis, - - - - Ord. Feb. 9, 1879.
Dim. July 1, 1880, Wis.

Lines, Samuel Gregory, - - Dim. Oct. 7, 1878, W. N. Y.
Dim. Oct., 1886, New York.

Mansfield, L. D., - - - - Dim. May 8, 1879, Minn.
Dim. 1882, N. Cal.

Morrison, Wm. F., M.D., - - Dim. Jan. 24, 1879, W. N. Y.
Dep. Oct. 2, 1885, San Francisco.

Ching Young, Walter, - - Ord. May 10, 1879.
China.

Githens, Wm. L., - - - - Dim. Feb. 8, 1879, N. Cal.
D. Dec. 27, 1911.

Easton, Giles A., - - - Dim. Dec. 11, 1878, N. Cal.
D. Dec. 13, 1899.

Wheeler, Homer, - - - Dim. 1878.
D. Nov. 10, 1878.

Bonte, John H. C., D.D., - - Dim. Aug. 1, 1879, N. Cal.
D. Nov. 24, 1896, Sacramento.

Lightner, Milton C., - - - Dim. Dec. 23, 1879, C. N. Y.
D. May, 1880.

O'Brien, W. J., - - - - Dim. Dec. 23, 1879, Ill.
Dim. 1895, Los Angeles.

Wilbur, Sidney, - - - - Dim. March 23, 1880, Honolulu.
Dep. March, 1889, N. Y.

Emery, John Abbott, - - - Ord. May 16, 1880.

Davis, Carroll Melvern, - - Ord. Oct. 6, 1881.
Dim. 1882, N. Cal.

Reed, Fred. Wilcox, - - - Ord. June 18, 1883, San Francisco.
D. May 25, 1890, N. Y.

Burke, Edward, - - - - Ord. Aug. 11, 1880.
Dim. Oct. 10, 1880, N. Y.

*Received degree of L. H. D. later.
†Received degree of D.D. later.

Bollard, J. W., - - - - Dim. Aug. 27, 1880, Mont.
Dim. March, 1883, Springfield.

Danks, William, - - - - Dim. May 2, 1881, Ripon, Eng.
Dim. 1882, England.

Fackenthan, C. Stewart, - - Ord. Jan. 25, 1881.
Dim. Dec. 8, 1881, Iowa.

Mott, Wm. L., - - - - Dim. 1880, C. N. Y.
D. Sept. 9, 1883.

Pidsley, Edward, - - - Dim. 1881, W. N. Y.
D. March 19, 1896.

Stoy, Wm. H., - - - - Dim. 1881, N. Cal.
Dim. Jan. 19, 1894, N. Cal.

Ward, Edward Henry, - - Dim. March 22, 1881, N. Cal.
Dim. 1885, Kentucky.

Atkinson, James C., - - - Dim. June 27, 1881, Oregon.
Dim. Sept. 5, 1882, Adelaide.

Chapman, R. M., D.D., - - Dim. 1882, S. Ohio.
D. April, 1883, Los Gatos.

Greene, Edward, L., - - - Dim. May 9, 1881, New Mexico.
Dep. June 3, 1886, San Francisco.

Griffiths, Thos. A., - - - Dim. 1882, Georgia.
D. 1883, New Jersey.

Jefferys, Henry Scott, - - Dim. Aug. 10, 1881, Penn.
Dim. Dec. 23, 1888, Japan.

McMurphy, J. G., - - - Dim. Oct. 23, 1882, Wis.
Dim. Aug. 25, 1884, Wis.

Whyte, Geo. C., - - - - Ord. Dec. 13, 1882.
Dim. 1885, Jamaica.

Miel, Chas. L. - - - - - Dim. Aug. 10, 1881, Penn.
Dim. Northern California.

Mott, Eward, - - - - Ord. Dec. 11, 1881.
Dim. May 8, 1882, N. Cal.

Neales, W. S., - - - - - Dim. 1882, N. Cal.
D. Sept. 13, 1890, San Francisco.

Perkins, Alfred T., - - - Dim. Oct. 17, 1881, Oregon.
D. Jan. 11, 1900, N. J.

Summers, Robert W., - - - Dim. 1882, Oregon.
D. July 5, 1898, San Luis Obispo.

McClure, David, Ph.D., - - Ord. Jan. 24, 1883.
D. May 25, 1914, California.

Woart, John, Chap. U.S.A., - Dim. 1893.
D. Nov. 24, 1893.

Tillotson, C. O., - - - - Dim. Jan,. 1883, Montana.

Andrews, Amasa Bigelow, - Ord. June 4, 1882, San Francisco.
D. Oct. 29, 1888, San Francisco.

Miller, Frank DeFrees, - - Ord. Jan. 21, 1885.
Dim. April 21, 1897, Springfield.

Clapham, Henry Horace, - - Ord. June 15, 1884.
Dim. 1897, Olympia.

Sheridan, W. J. - - - - Dim. 1884, Mass.
Dim. 1886, N. Dakota.

Miller, A. Douglas, - - - Dim. 1884, Conn.
Dim. 1886, Conn.

Lewis, F. B. A., - - - - Dim. 1884, Cent. N. Y.

De Juny, Edward S., - - - Dim. 1884, Tenn.
Dim. 1904, S. Ohio.

Babin, J. O., - - - - Dim. 1884, S. Dakota.
Dim. 1887, N. Y.

Mead, George C., - - - Dim. 1884, Wis.
D. Oct. 28, 1901, Guatamala.

Browne, J. D. H., - - - - Dim. 1885, Nova Scotia.
Dim. Los Angeles, Dec. 3, 1895.

Wakefield, J. B., D.D., - - Dim. 1885, Ind.
D. Sept. 7, 1909, San Jose.

Fackenthal, C. S., - - - Dim. 1885, Montana.
Dim. 1888, N. Cal.

Foute, R. C., - - - - Dim. 1885, Georgia.
D. July 23, 1903, San Francisco.

Spaight, A. B., - - - - Dim. 1885, London, Eng.
Dim. 1887, N. Cal.

Gurr, Henry J., - - - - Dim. 1886, N. Dakota.
Dim. 1894, Quincy.

Portmess, John, - - - - Dim. 1886, N. Texas.
Dim. 1887, N. Cal.

Grey, John, - - - - - Dim. 1886, Colorado.
Dim. 1894, Los Angeles.

Mills, Wm. C., - - - - Dim. 1886, Iowa.
D. Jan. 20, 1892, San Francisco.

Fletcher, A., - - - - Dim. 1886, Toronto.
Dim. 1895, Los Angeles.

Davis, W. W., - - - - Dim. 1886, Long Island.
Dim. July 17, 1893, N. Y.

Lathrop, H. D., - - - - Dim. 1886, Wash. Ter.
D. Nov. 29, 1898, California.

Holmes, J. F. - - - - Ord. Feb. 4, 1886.
No record.

Simonds, Jas., - - - - Ord. May 16, 1886.
Dim. 1891, Nova Scotia.

Fitchett, C. L., - - - - Dim. Sept. 8, 1886, N. Texas.
Dim. 1888, N. Cal.

Marriott, W. H., - - - - Dim. 1887, Glouchester, Eng.
Dim. 1895, Los Angeles.

Mynard, F. J., - - - - Dim. 1887, Iowa.
Dim. Nov. 21, 1904, Montana.

Mackenzie, D. F., - - - Dim. 1887, Quebec.
Dim. Los Angeles.

Anderson, A. P. - - Dim. 1887, Dakota.
Dim. 1896, N. Cal.

Gasmann, J. G., - - - - Dim. 1887, Nebraska.

Jessup, L. Y., - - - - Dim. 1887, Louisiana.
Dim. Los Angeles.

Taylor, B. W. R., - - - Dim. 1887, Fredericton.
Dim. Los Angeles.

Simey, J. H., - - - - Dim. 1887, Colorado.
Los Angeles.

Wilcox, H. H., - - - - Ord. Feb. 16, 1887, San Francisco.
Dim. 1889, N. Cal.

Acworth, John, - - - - Ord. June 17, 1886, Fresno,
Dim. Aug. 6, 1894, N. Y.

Merlin-Jones, I. M., - - - Ord. Sept. 17, 1886, San Francisco.
Dim. 1890, Los Angeles.

Robinson, H. D., - - - Ord. Sept. 9, 1886.
Dim. 1889, Milwaukee.

Morgan, Pliny B., - - - Dim. 1888, Indiana.
Dep. April 28, 1893, California.

Williams, Thos. G., - - - Dim. 1888, N. Cal.
D. July 3, 1893, San Francisco.

Starr, F. R., - - - - Dim. 1888, Texas.
Dim. 1889, Los Angeles.

Haskins, T. W., - - - - Dim. 1888, Quincy.
D. Sept. 1, 1895, Los Angeles.

Howitt, H., - - - - - Dim. 1888, Australia.

Drummond, A. D., - - - Dim. 1888, N. Cal.
D. Sept. 6, 1891.

O'Brien, W. J., - - - - Dim. Dec. 23, 1879, Ill.
Dim. 1891, Los Angeles.

Judd, H. O., - - - - Dim. 1888, S. Carolina.
Dim. 1892, Georgia.

Heffern, A. D., - - - - Dim. 1888, Penn.
Dim. 1889, Pittsburg.

Brewer, W. A., - - - - Ord. Aug. 21, 1888, California.

Ilderton, S. H. S., - - - Ord. Nov. 22, 1888, San Francisco.
D. Jan. 22, 1891.

McCrae, Henry, - - - - Ord. March 12, 1889, Oakland.
Dim. 1891, Penn.

Crump, T. J., - - - - Dim. 1888, Minn.
Dim. 1902, Minn.

Harris, John A., - - - - Dim. 1888, Miss.
Dim. May, 1889, Miss.

Sanford, F. R., - - - - Dim. 1888, Conn.
Dim. 1889, Conn.

Townsend, Hale, - - - Dim. 1889, N. Texas.
Dim. 1896, New Mex. and Arizona.

Jacob, W. E., - - - - Dim. July 12, 1888, Iowa.
Dim. 1895, Los Angeles.

Ottman, G. A., - - - - Dim. 1888, Cent. N. Y.
Dim. 1890, Maine.

Baker, Brooke, M.D., - - - Dim. Feb., 1889, Springfield.
Dim. 1897, Washington.

Case, W. P., - - - - Dim. Feb. 20, 1889, W. N. Y.
D. July 13, 1904, San Francisco.

Kienzle, Chas. A., - - - Dim. Dec. 17, 1888, Colo.
Dim. Sept. 25, 1893, Quincy.

Todhunter, Alfred, - - - Dim. Feb. 6, 1889, N. Cal.
Dim. 1898, New Jersey.

Church, Frank H., - - - Dim. Feb. 22, 1889, Conn.
Dim. April, 1896, Olympia.

Dunbar, Geo. W., U. S. A., - Dim. March 7, 1889, Milwaukee.
Dim. 1897, Milwaukee.

Brown, Alfred, - - - - Dim. March 26, 1889, Montana.
Dim. 1891, Kansas.

Lemon, W. J., - - - - Dim. April, 1889, Mich.
Dim. March 14, 1894, Milwaukee.

Easter, J. D., - - - - Dim. 1889, Springfield.
Dim. 1895, Los Angeles.

Lewis, J. Edward, - - - Dim. June 10, 1889, Neb.
1896, England.

Reed, J. Sanders, - - - - Dim. Dec. 21, 1889, Newark.
Dim. Sept., 1893, Cent. N. Y

Edwards, R. M., - - - - Dim. Dec. 16, 1889, Neb.
Dim. July 1, 1895, Long Island.

Burrows, W. B., - - - - Dim. Jan. 2, 1890, Missouri.
1895, Los Angeles.

Parker, Octavius, - - - Dim. Jan. 9, 1890, Oregon.
Dim. 1895, Los Angeles.

Bolton, W. W., - - - - Dim. Feb. 15, 1890, British Columbia.
In Victoria, B. C.

Breck, W. A. M., - - - Dim. May 1, 1890, N. Cal.
Dim. 1901, Oregon.

Cowie, Jas. R. deWolfe, - - Dim. 1890, Fredericton, N. B.
Dim. 1901, Fredericton.

Manning, Wm. T., - - - Ord. Dec. 12, 1889, California.
Dim. 1893, Tenn.

Chase, Waldo F., - - - Ord. Feb. 15, 1890, San Diego.
Los Angeles.

Mitchell, Arthur L., - - - Ord. May 30, 1890, Wis.

NICHOLS, RT. REV. W. F., D.D., - - - - - - Consecrated Asst Bishop, June 24, '90.

Nicholas, Jonathan, M. A., - - Ord. July 13, 1890, Oakland.
Dim. to San Joaquin.

Gee, Edgar F., - - - - Ord. July 25, 1890, San Francisco.
Dim. 1891, Milwaukee.

Cheal, James, - - - - Ord. Sept. 17, 1890, San Francisco.
Dim. March 5, 1891, Washington.

Bugbee, Geo. F., - - - - Dim. July 7, 1890, Penn.
D. June 16, 1893, Los Angeles.

Ritchie, Robt., - - - - Dim. Sept. 1, 1890, N. Cal.
D. Nov. 18, 1902, Oakland.

Peters, Roger H., - - - Dim. Nov. 1, 1890, Ky.
Dim. 1892, Ky.

Mason, Charles J., - - - Dim. Nov. 28, 1890, Penn.
Dim. Oct. 3, 1896, Newark.

Robinson, Geo., - - - - Dim. Dec. 19, 1890, London.
1895, Los Angeles.

Fackenthal, C. S., - - - Dim. April 16, 1891, N. Cal.
Dim. 1898, New Jersey.

Ramsey, Wm. H., - - - Dim. Jan. 6, 1891, Exeter, Eng.
1895, Los Angeles.

Ben-Oliel, Maxwell M., - - Dim. June 16, 1891, Oxford Eng.
Dim. Dec., 1893, Rochester.

Waterman, John H., - - - Dim. July 22, 1891, W. Missouri.
Dim. 1895, N. Cal.

Hall, Wyllys, - - - - Dim. July 24, 1891, Mich.
1895, Los Angeles.

Githens, W. L., - - - - Dim. Aug. 21, 1891, Florida.

Dotten, Milton C., - - - Dim. Sept. 14, 1891, Albany.
Dim. 1895, Los Angeles.

Adams, Franklin W., - - - Dim. Nov. 15, 1891, The Platte.
1895, Los Angeles.

Knowlton, Wm. H., - - - Dim. March 15, 1892, Minn.
Dim. April 17, 1896, Minn.

Hills, E. M. W., - - - - Dim. March 16, 1892, Florida.

Mansfield, L. Delos, - - - Dim. April 2, 1892, N. Mex. and Ariz.
D. May 12, 1900, N. Y.

Lucas, Wm., - - - - Dim. March 4, 1892, Nev. and Utah.

Walk, Geo. Edward, - - - Ord. June 1, 1892, San Jose.
Dim. 1897, Neb.

Kip, Wm. I., 3rd, - Ord. July 7, 1892, San Francisco.
D. Oct. 1, 1902, San Francisco.

Mitchell, Geo. Cadell, - - Ord. Aug. 20, 1893.
Dim. May 1, 1894, Milwaukee.

Dearing, Wm. S., - - - Ord. Nov. 18, 1893.
1895, Los Angeles.

Lincoln, James Otis, - - - Dim. Sept. 12, 1893, Kansas.

Moreland, W. H., - - - Dim. Oct. 3, 1893, New H.
Consecrated Bishop, Jan. 25, 1899.

Clark, Alf. S., - - - - Dim. July 5, 1892, La.
1895, Los Angeles.

Wallace, George, - - - Dim. July 13, 1892, Dakota.
Dim. 1902, Tokyo.

Shearman, W. D. U., - - - Dim. July 22, 1892, Albany.
185, Los Angeles.

Hartman, Ernest A., - - - Dim. Jan. 30, 1893, Albany.
D. Feb. 23, 1898, San Rafael.

Hartley, Benjamin, - - - Dim. July 29, 1892, Missouri.
1895, Los Angeles.

Sanford, Louis Childs, - - Dim Nov. 28, 1892, Rhode Island.
Consecrated Bishop, Jan. 25, 1911.

Judd, Henderson, - - - Dim. Dec. 21, 1892, Chicago.
1895, Los Angeles.

Gallaudet, S. H. S., - - - Dim. Dec. 22, 1892, Florida.
1895, Los Angeles.

Wilson, Mardon D., - - - Dim. March 27, 1893, Olympia.

Moffett, D. L. V., - - - Dim. Dec. 29, 1893, Olympia.
Dim. Jan. 21, 1896, Colo.

Collier, Henry B., - - - Dim. Jan. 15, 1894, Spokane.
D. Sept. 25, 1910, San Francisco.

Deyo, G. N. - - - - March 21, 1894, Nev. and Utah.
Dim. July 29, 1899, N. Y.

Hoge, C. M.,	Dim. June 2, 1894, N. Cal. D. June 24, 1904, California.
Reilly, W. M.,	Dim. Nov. 10, 1894, N. Cal. D. July 29, 1913, San Francisco.
Spencer, H. U.,	Dim. Oct. 10, 1894, Neb. 1895, Los Angeles.
Gushee, Richard H.,	Ord. March 8, 1894. 1895, Los Angeles.
Lane, W. M.,	Dim. June 23, 1895, Spokane. Dep. Sept. 4, 1896, San Francisco.
Law, V. Marshall,	Dim. Sept. 11, 1895, Spokane. D.April 28, 1900, Texas.
Mackinnon, Daniel G.,	Dim. May 4, 1896, Spokane. Dim. March, 1901, W. Missouri.
Brown, Henry A.,	Ord. Jan. 20, 1895. 1895, Los Angeles.
Bours, Willie M.,	Ord. June 5, 1895.
Eddie, J. B.,	Ord. June 5, 1895. Dim. to Nevada.
Walters, Edmond,	Dim. Dec. 3, 1896, Oxford. Oxford.
Hulme, James,	Dim. Dec. 4, 1896, N. Cal. D. May 25, 1914, Oakland.
O'Meara, John A.,	Dim. Sept. 13, 1896, Chicago. Oxford.
Swan, Geo. E.,	Dim. Sept. 14, 1896, Ind. Dim. 1904, Sacramento.
Shaw, Wm. Carson	Dim. Feb. 17, 1896, Spokane. Dim. Dec. 1, 1906, Cent. Penn.
Holmes, David,	Dim. June 2, 1896, Mont. Dim. Feb. 21, 1898, Dallas.
Lee, Samuel J.,	Ord. April 1, 1896.
*Parsons, E. L.,	Dim. Nov. 3, 1896, Colo.
Hamilton, W. A.,	Dim. Dec. 23, 1896, Idaho and Wyo.
Fenton-Smith, W. H.,	Dim. Jan. 22, 1897, Ariz. Dim. Oct. 4, 1899, Sacramento.
Lacey, T. J.,	Dim. April 21, 1897, S. Ohio. Dim. Jan., 1903, Brooklyn.
Cutting, Griffin M.,	Ord. June 9, 1897. Dim. June 10, 1897, Tokyo.
Gardner, D. Charles,	Ord. June 9, 1897.
Morgan, Edward,	Ord. June 9, 1897.
Williams, Wm. Daniel, D.D.,	Ord. Nov. 30, 1897. Dim. Jan. 29, 1901, Ark.
Turner, James P.,	Ord. June 1, 1898.

*Received degree of D.D. later.

Hitchcock, Charles, - - - Ord. June 1, 1898.
Dim. Dec. 27, 1911, San Joaquin.

Cooke, Henry E., - - - Dim. Feb. 14, 1898, N. H.
Dim. Sept. 8, 1899, Ohio.

Hall, Wyllys, D.D., - - - Dim. March 22, 1898, Los Angeles.
D. April 30, 1908, San Rafael.

Hanson, Harvey S., - - - Dim. May 7, 1898, Los Angeles.

Parrish, Herbert, - - - Mim. May 5, 1898, Penn.
Dim. 1907, Fond du Lac.

Randolph, Thos. L., - - - Dim. June 4, 1898, C. N. Y.
D. Feb. 14, 1904, California.

Hart, William, - - - - Dim. June 17, 1898, Los Angeles.
Dim. Oct. 13, 1899, Miss.

Warren, James D., - - - Dim. Aug. 28, 1898, Lex.
Dim. May 30, 1899, S. Florida.

Adams, Chas. G., - - - Dim. Nov. 25, 1898, S. O.
Dep. Jan. 5, 1900, San Francisco.

Ennor, Albert A., - - - Dim. Jan. 18, 1899, Oxford.
Dim. April 16, 1901, Fredericton.

Garrett, David C., - - - Dim. Sept. 1, 1899, Oregon.
Dim. Aug. 30, 1901, Milwaukee.

Weeden, Burr M., - - - Dim. Aug. 5, 1899, C. N. Y.
D. Dec. 21, 1907, Illinois.

Bartlett, F. B., - - - - Dim. Oct. 16, 1899, Nassua.
D. June 12, 1900, California.

Ray, Martin N., - - - - Dim. Dec. 24, 1899.
Dim. Aug., 1903, Fond du Lac.

Clampett, F. W., D.D., - - Dim. Jan. 6, 1900, Md.

Yoshimura, Jas D., - - - Ord. Sept. 21, 1899.
Dim. 1913, Japan.

Benson, Eugene H., - - - Ord. Sept. 21, 1899.
Dim. 1903, New York.

Ramsay, Hugh A. R., - - Ord. June 6, 1900, San Mateo.
Dep. March 15, 1912, San Francisco.

Macon, Clifton, - - - - Ord. June 6, 1900, San Mateo.

Lathrop, Charles N., B.A., - - Ord. July 22, 1900, Oakland.

Kierulff, Arthur Wallis, - - Ord. Oct. 7, 1900, Los Gatos.
Dim. Nov., 1906, Pittsburg.

Robbins, Jas. Clarge, B.D., - - Ord. Oct. 7, 1900, Los Gatos.
Dim. 1913, N. Jersey.

Bryan, J. T., - - - - Dim. April 21, 1900, Colo.
Dim. April, 1903, Tokyo.

Swift, Henry, U. S. A., - - Dim. Aug. 18, 1901, Colo.
Dim. 1905, Philippines.

Westlake, C. M., B.D., - - Dim. Sept. 27, 1901, Marquette.

Johnson, Edwin, - - - Dim. Dec. 10, 1901, Sacramento.
Dim. Oct., 1903, Michigan City.

*Powell, H. H., Ph.B.,	Dim. Dec. 10, 1901, Cent. Penn.
Innes, Stephen,	Dim. Dec., 1900, N. Y. Dep. Nov. 11, 1903.
Wilson, A. C.,	Dim. 1901, Milwaukee. Dim. Dec., 1903, S. Ohio.
Gallwey, N. B. W.,	Dim. Dec. 21, 1901, Los Angeles. D. May 26, 1910, San Mateo.
McGowan, Edward Allan,	Ord. May 29, 1901, San Mateo.
Nichols, John W., B.A.,	Ord. May 29, 1901, San Mateo. Dim. Oct. 1, 1902, Shanghai.
Mackenzie, A. A.,	Ord. Dec. 29, 1901, San Francisco. Dim. Jan. 27, 1907, Texas.
Waterman, J. H.,	Dim. 1901, Sacramento. To San Joaquin
Mockridge, O. H.,	Dim. Feb. 23, 1901, N. Y. Dim. Oct., 1903, Mich.
Hayes, W. E.,	Dim. May 6, 1902, Mass. Dim. 1913, Vermont.
Clark, A. S.,	Dim. Sept. 30, 1901, Los Angeles. D.April 3, 1905, San Francisco.
Venables, W. F.,	Dim. Oct. 3, 1901. Dim. 1901, Md.
Bradley, Ernest B., Ph.B.,	Ord. Feb. 19, 1902, San Luis Obispo. Dim. Feb. 16, 1912, Sacramento.
Ramsey, Horace M., M.A.,	Ord. May 21, 1902, San Mateo. Dim. Mach, 1905, Oregon.
Forsyth, Jas. Ernest,	Ord. Nev. 5, 1902, San Francisco. Dim. 1903, Alberta.
Cutting, Griffin M.,	Dim. Oct. 30, Sacramento.
Thackeray, C. L.,	Dim. Nov. 10, 1902, Cent. Penn.
Higgs, Wm.,	Dim. Nov. 15, 1902, N. Y.
Parker, Geo. L.,	Dim. Jan. 10, 1903, Conn. Dep. May 19, 1905, San Francisco.
Lewis, Dan,	Dim. Jan. 12, 1903, Colo. D. April 4, 1908, California.
Gee, Edgar F.,	Dim. Nov. 16, 1903, Quincy.
Trivett, Jerome Feaster,	Ord. June 3, 1903, San Mateo. Dep. March 17, 1912, San Francisco.
Saito, Paul Shigimetsu,	Ord. June 3, 1903, San Mateo. Japan.
Marshall, Thos. Chalmers,	Ord. June 3, 1903, San Mateo. Dim. May 30, 1904, Los Angeles.
Clark, Walter Bird,	Dim. April 7, 1903, Sacramento.
Scott, Orrin St. J.,	Dim. Dec. 17, 1903, Sacramento. Dim. Oct. 16, 1911, Los Angeles.

*Received degrees of Ph.D. and D.D., G.T.S., later.

Maxwell, Geo., - - - - Dim. April 16, 1903, Mass.

Guthrie, Wm. Norman, - - Dim. June 1, 1903, S. Ohio.
Dim. Dec., 1911, N. Y.

Walkley, Chas. Thos., - - Dim. June 5, 1904, N. Y.
Dim. Jan. 30, 1906, Newark.

Gresham, Jas. Wilmer, - - Dim. Jan. 8, 1904, Virginia.

Jones, John W., - - - - Dim. Feb., 1904, W. Texas.
Dim. Sept. 12, 1905, Iowa.

Evans, David J., - - - - Dim. April 28, 1904, N. Y.

Swift, Henry, U. S. A., - - Dim. Feb. 10, 1904, Philippines.
Dim. Kansas.

Marrack, Cecil M., B.A., - - Ord. May 25, 1904, San Mateo.
D. June 5, 1911, California.

Hodgkin, Wilfrid R. H., - - Ord. May 25, 1904, San Mateo.

Bugbee, Frank U., - - - Ord. May 25, 1904, San Mateo.
Dim. Oct. 14, 1909, Los Angeles.

Crabtree, David M., - - - Ord. Jan. 18, 1905, San Francisco.

Baker, Geo. Thos., - - - Ord. Jan. 18, 1905, San Francisco.
Dim. Nov. 22, 1908, Sacramento.

Craig, R. E. L., - - - - Dim. May 17, 1904, Missouri.
Dim. Feb. 1, 1905, Miss.

Couper, W. Edgar, - - - Dim. Aug. 20, 1904, Sacramento.

Saunders, Nelson, - - - Dim. Jan. 14, 1904, Sacramento.
Dep. Dec. 5, 1910, Oakland.

Johnson, Edwin, - - - - Dim. Sept. 21, 1904, Michigan City.
Dim. Jan., 1906, Colo.

Blodgett, Kinsley, - - - Dim. Oct. 27, 1904, R. I.
Dim. Dec., 1908, Mass.

Williams, Francis Goodyin, - Dim. Jan. 16, 1905, Fond du Lac.

Brookman, Donald M., - - Dim. Jan. 17, 1905, S. Ohio.
Dim. Jan., 1910, Albany.

Carroll, Hubert Florian, - - Ord. June 14, 1905, San Mateo.

Wheeler, Wm. Hardin, - - Ord. June 14, 1905, San Mateo.

Weigle, Britton Day, - - - Ord. June 14, 1905, San Mateo.
Dim. Nov., 1911, Penn.

Fackenthal, C. S., - - - Dim. Feb., 1905, N. J.
Dep. May, 1909.

Starr, R. H., D.D., - - - Dim. May 5, 1905, Tenn.
Dim. Feb., 1909, N. Y.

Foote, Geo. W., - - - - Dim. Dec. 11, 1905, Oregon.
D. Aug., 1913, San Francisco.

Gunn, J. W., - - - - Dim. Feb., 1905, Salt Lake.
Dim. Nov., 1906, Honolulu.

Renison, W. T., - - - Dim. Jan. 5, 1906, Moosonee.
San Joaquin.

Wallis, Guy L., - - - - Dim. Jan. 19, 1906, Ohio.
Dim. 1907, Ohio.

Wright, Geo. H. B., B.A., - - Ord. June 6, 1906, San Mateo.

Wood, Lee Axtell, - - - Ord. June 6, 1906, San Mateo.
San Joaquin.

Dodd, Arthur Cape, - - - Ord. Oct. 18, 1906, San Francisco.
Dim. 1909, Los Angeles.

Anderson, Wm. Walker, - - Ord. Oct. 28, 1906, Centerville.

Macdonald, Geo. R. Edw., - - Dim. Feb. 26, 1906, Fredericton.
San Joaquin.

Allen, Alexander, - - - Dim. 1906, Springfield.

McCollister, Earl H., B.L., - Ord. May 22, 1907, San Mateo.

Chandler, Chas. H. L., - - Ord. May 22, 1907, San Mateo.

Aoki, Peter Chojiro, - - Ord. May 22, 1907, San Mateo.
Japan.

Young, Payson, - - - - Dim. July 15, 1907, Springfield.
Dep.March, 1909, San Francisco.

Stone, Frank, - - - - Dim. Oct. 15, 1907, London.
England.

Dibblee, Horace E., - - - Dim. Nov. 13, 1907, Fredericton.
San Joaquin.

Miel, Chas. L., - - - - Dim. Nov. 27, 1907, Sacramento.

Ross, Henry Phipps, - - - Dim. Jan. 21, 1908, R. I.
Dim. 1910, Mass.

Ramsay, H. A. R., - - - Dim. Jan. 23, 1908, Sacramento.
Dep. March 15, 1912, San Francisco.

Cocks, Bertrand R., - - - Ord. June 7, 1908, Ariz.
Dim. 1908, Ariz.

Murgotten, Francis Clarke, - Ord. June 10, 1908, San Mateo.

Benson, Eugene H., - - - Dim. Feb. 25, 1908, N. Y.

Chinn, Austin B., - - - - Dim. Oct. 1, 1908, Lexington.
Dim. 1913, La.

Dodds, Edw. Rayne, - - - Dim. Oct. 15, 1908, Montana.
D. Aug. 21, 1910, San Francisco.

Sowerbutts, Crompton, - - Dim. Nov. 21, 1908, Quebec.
Dim. May 24, 1912, Fredericton.

Connell, Robt., - - - - Dim. 1909, Columbia.
Dim. Jan. 27, 1911, Columbia.

Perrin, Arch, - - - - Ord. May 25, 1909, N. Y.

Maimann, Chas. Eiler, - - Dim. Feb. 13, 1909, Sacramento.
Dim. June 19, 1909, Fredericton.

Benham, Caleb, - - - - Dim. Dec. 4, 1909, Sacramento.
Dim. June 24, 1912, Minn.

Molony, Edw. H., - - - Dim. Oct. 29, 1909, Ohio.
1913, Alaska.

Cook, Wm. Fletcher, - - - Dim. Nov. 1, 1909, New Mex.
Dim. Feb. 1, 1912, Sacramento.

Weagant, Geo. Edwin, - - Dim. Nov. 4, 1909, Ottawa.

Couper, Everett W., - - - Dim. Nov. 23, 1909, Spokane.

Renison, Geo. Edw., - - - Dim. 1909, Moosonee.
Dim. Dec., 1911, Alaska.

Kelley, Harold H., - - - Ord. May 18, 1910, San Mateo.

Greenwood, Wilfrid L., M.A., - Ord. May 18, 1910, San Mateo.
Dim. to San Joaquin.

Mayekawa, Light S., - - - Ord. May 18, 1910, San Mateo.

Gillmor, David Todd, - - - Ord. May 18, 1910, San Mateo.
Dim. Feb., 1911, Los Angeles.

Hart, R. Franklin, M.A., - - Ord. May 18, 1910, San Mateo.
Dim. April 22, 1914, Olympia.

Martyr, Fred. Aug., - - - Dim. April 27, 1910, N. D.

Beean, John, - - - - Dim. May 14, 1910, Kan.
1912, Miss.

Hawken, Wm. H., - - - Dim. July 1, 1910, Sacramento.
San Joaquin.

Webb, Wm. Harvey, - - - Dim. Sept. 8, 1910, Sacramento.
San Joaquin .

Rimer, Wm. Alfred, - - - Dim. Sept. 10, 1910, Sacramento.

Wallace, David R., - - - Dim. Sept. 15, 1911, Tenn.

Church, Frank H., M.A., - - Dim. Oct. 30, 1911, New York.

Hanson, Harvey S., - - - Dim. Nov. 20, 1911, San Joaquin.

Renison, Robt. J., D.D., - - Dim. 1909, Moosonee.
Dim. 1911, Moosonee.

Golden, Geo. Charles, - - - Dim. Jan. 3, 1912, San Joaquin.

Rigby, Hazen F., - - - Dim. Nov. 27, 1911, Fredericton.
Dim. 1913, Fredericton.

Mitchell, Arthur L., - - - Dim. Dec. 18, 1911, Sacramento.

Swan, Geo. Edw., - - - Dim. Sacramento.
Dim. 1912, Los Angeles.

Davies, Evan Glandon, - - Dim. Jan. 12, 1912, W. Colo.

Dodd, Isaac Neal, - - - Dim. Jan. 15, 1912, Milwaukee.
Petaluma (Sacramento).

MacClean, Wm. Arthur, - - Dim. Jan. 19, 1912, Los Angeles.

Harrison, R. Marshall, D.D., - Dim. Feb. 9, 1912, Penn.
Dim. 1914, to Olympia.

Werlein, Halsey, Jr., - - - Dim. May 26, 1911, Miss.

Cambridge, Walter H., - - Dim. June 21,, 1911, Mass.

Darwall, A. Wm. W., - - - Ord. May 29, 1912, San Francisco.

Turman, Ross, - - - - Ord. May 29, 1912, San Francisco.

Ng, Daniel Gee Ching, - - Ord. May 29, 1912, San Francisco.

Hermitage, Wm. H., - - - Ord. May 29, 1912, San Francisco.

Wheeler, Wm. H., - - - Dim. June 15, 1912, San Joaquin.

Crabtree, David Mont., - - Dim. Sept. 27, 1912, San Joaquin.

Swift, Henry, Major, U. S. A., - Dim. Oct. 9, 1912, Kan.
Dim. 1913, Conn.

Mills, Samuel, - - - - Dim. Dec. 27, 1912, Sacramento.

Coolidge, J. Kittridge, - - Dim. Jan. 25, 1912, Mich.

Jones, Edward Hale, - - - Ord. June 11, 1913.

Murakami, Paul Hidehisha, - Ord. June 11, 1913.

Mullineaux, Matthew, - - Dim. Feb. 21, 1913, Canterbury.

Higby, Wm. F., - - - - Dim. Feb. 28, 1913, W. Colo.

Diggs, Benj. Evans, - - - Dim. June 16, 1913, Sacramento.
Dim. 1914, San Joaquin.

Spencer, Irving, - - - - Dim. June 25, 1913, Sacramento.

Cook, Wm. Fletcher, Ph.D., - Dim. April 20, 1914, Sacramento.

Brown, Edward Tanner, B.A., - Ord. June 3, 1914, San Francisco.

Williams, Thomas Jay, - - Ord. June 3, 1914, San Francisco.

Hayes, W. E., - - - - Dim. June, 1914, Vermont.

Miller, Frank De Frees, D.C.H., - Dim. May 11, 1914, Vermont.

Hayes, Wm. Edward, - - Dim. June 2, 1914, Vermont.

McCullough, James Porter, - Dim. Nov. 6, 1914, Idaho.

King, Geo. Clement, D.D., - Dim. Nov. 25, 1914, Olympia.

Kelley, Leslie Constant, - - Ord. May 26, 1915.

Verleger, Charles A., - - - Ord. May 26, 1915.

Appendix C—Diocese of Sacramento

Missionary Jurisdiction of Northern California, and Diocese of Sacramento

Note:—See Preface to this Appendix, page 405.

WINGFIELD, JOHN H. DUCACHET, D.D., LL.D., Consecrated Bishop Dec. 2, 1874, D. July 27, 1898, Benicia.

Breck, J. Lloyd, D.D.,	From California, 1875. D. March 30, 1876,, Benicia.
Anderson, A. Peyton,	From California, 1875. Dim. May 1, 1876, California.
Bonte, J. H. C.,	From California, 1875. Dim. 1879, California.
Thomson, J. Sedgefield,	From California, 1875. D. May 15, 1882, N. Cal.
Davis, George R.,	From California, 1875. Dim. 1879, Nevada.
Cornell, John,	From California, 1875. Dim. Nov. 15, 1876, L. I. From California, 1875.
Smith, Thomas,	Dim. 1880, Oregon. Dim. 1875, Denver, Colo.
Moore, W. H.,	Dim. 1875, Colo. Dim. 1877, Springfield.
Church, Edw. B.,	From California, 1875. Dim. 1876, California.
Dickey, T. E.,	From California, 1875. Dim. 1875, Montana.
Jennings, D'Estaing,	From California, 1875. Dim. 1876, Conn.
Pierce, C. C.,	From California, 1861. D. March 15, 1903, Placerville.
Vaux, Wm., U. S. A.,	Dim. to 1876, California.
Green, Edw. L.,	From California, 1875. Dim. 1875, Colo.
Hill, A. E.,	From California, 1875. Dep. April 9, 1875, Folsom.
Leacock, Wm.,	From California, 1875. Dim. 1876, Kentucky.
Silliman, Geo. D.,	From California, 1875. Dim. Sept. 13, 1876, N. Y.
Tucker, Wm. P.,	From California, 1875. Dim. 1876, Mass.
Ward, E. H.,	Dim. 1876, Virginia. Dim. 1880, California.
Easton, Giles A.,	Dim. March 2, 1876, California. Dim. 1877, California.

Babcock, John H., - - - Dim. Aug. 12, 1876, Oregon.
Dim. 1877, California.

Cowan, E. C., - - - - Dim. Jan., 1877, California.
Dim. 1880, W. N. Y.

Kline, Robt. H., - - - - Dim. Jan. 10, 1877, Nevada.
Dim. Nov. 21, 1877, Nevada.

Githens, W. L., - - - - Dim. April 13, 1876, Missouri.
Dim. 1877, California.

Greene, Edw. L. - - - - Dim. July 5, 1876, Colo.
Dim. 1880, New Mex.

Allen, Geo. B., - - - - Dim. Oct. 14, 1876, Nevada.
Retired, 1882.

Brotherton, Thos. W., - - Dim. Jan. 28, 1878, California.
D. June 6, 1890, N. Cal.

Shepherd, Jas. Avery, - - - Dim. Nov. 7, 1877, Md.
D May 20, 1898,, Santa Rosa.

McDonald, D. F., - - - Dim. Jan. 19, 1878, Ark.
Dim. 1880, Ore. and Wash. Ter.

Stoy, W. H., - - - - Dim. 1879, Mont., Idaho and Utah.
Dim. 1880, California.

Powell, W. C., - - - - Dim. 1879, California.
D. July 11, 1884, Grass Valley.

Lathrop, H. D., - - - - Dim. 1879, California.
Dim. 1882, Wash. Ter.

Cochrane, W. Simonton, - - Dim. 1880, California.
D. June 8, 1883, California.

Williams, Thos. G., - - - Dim. 1880, California.
Dim. 1888, California.

Leacock, Wm., - - - - Dim. 1880, Louisiana.
Dim. 1886, L. I.

Mansfield, L. Delos, - - - Dim. 1881, California.
Dim. To the East, 1885.

Davis, C. M., - - - - Dim. 1881, California.
Dim. 1888, Missouri.

Neales, W. S., - - - - Dim. 1881, Fredericton.
Dim. 1881, California.

Mott, E. M., - - - - Dim. 1882, California.
Dim. 1886, Md.

Todhunter, Alfred, - - - Dim. 1882, California.
Dim. 1888, California.

Stowe, Wm., - - - - Dim. 1882, W. N. Y.
Dim. 1882, California.

Wood, E. E., - - - - Dim. June 16, 1883, Wash. Ter.
1888, England.

Bollard, Wm., - - - - Dim. Nov. 15, 1883, Springfield.

Breck, W. A. M., - - - Dim. Dec. 25, 1883, Wis.
D.m. 1889, California.

Woart, John, U. S. A., - - Dim. Dec. 4, 1884, Kan.
Dim. Easter, 1888, Florida.

Drummond, A. D., - - - Dim. 1885, Mont.
Dim. 1887, California.

Brown, J. H., - - - - Dim. 1886, Albany.
Dim. 1886, N. Y.

Watt, Ephraim,	Dim. 1886, New Mex. Dim. 1888, Ohio.
Lynd, Wm. J.,	Dim. Oct. 28, 1886, Iowa. Dim. 1886, E. Carolina.
Portmess, John,	Dim. 1886, California. Dim. Nov. 22, 1890, W. Texas.
Griffin, Alfred W.,	Dim. 1886, Tenn. Dim. 1888, Cent. Penn.
Gilbert, T. H.,	Dim. 1886, Westminster, B. C. Dim. Feb., 1901, Milwaukee.
Spaight, A. B.,	Dim. 1887, California. Dim. 1894, Canterbury.
Fackenthal, C. S.,	Dim. 1888, California. Dim. 1890, California.
Hulme, Jas.,	Dim. 1888, W. Texas. Dim. Nov., 1895, California.
Fitchett, C. L.,	Dim. 1887, California. Dim. 1889, Washington.
Hoge, C. Mont.,	Dim. 1887, California. Dim. June 1894, California.
Shurtleff, John F.,	Ord. Dec. 19, 1887, N. Cal.
Wilcox, H. Hume,	Dim. 1888, California. D. Dec., 1893, Texas.
Von Herrlich, J. H.,	Dim. 1889, Cent. N. Y. Dim. June, 1892, Washington.
Ritchie, Robt.,	Dim. 1889, Quincy. Dim. 1890, California.
Lynd, Wm. J.,	Dim. Oct., 1888, E. Carolina. Dim. 1889, California.
Partridge, John,	Dim. 1889, Ontario.
Leacock, Wm.,	Dim. 1890, L. I. D. Jan., 1899, Napa, California.
Lewis, John K., U. S. N.,	Dim. 1890, Penn. Dim. 1891, S. Ohio.
Clark, W. L.,	Ord. Sept. 3, 1890, Benicia.
Ben Ham, Caleb,	Dim. Oct., 1891, Mich. Dim. 1910, California.
Fitchett, C. L.,	Dim. June, 1891, Washington. Dim. Aug., 1892, Utah and Nevada.
Ottman, G. A.,	Dim. Nov., 1891, Maine. Dim. 1896, Missouri.
Reilly, Wm. M.,	Dim. May, 1892, N. J. Dim. Nov., 1894, California.
De Lew, Lewis,	Dim. Dec., 1892, Md. D. Dec., 1896, Sacramento.
Hamilton, Jos. Wm.,	Ord. Jan., 1893, Petaluma. Dim. 1895, California.
George, A.,	Dim. Aug. 1893. Dim. Jan., 1901, Colo.
Stoy, W. H.,	Dim. 1894, California. D. 1906, Marysville.

Moreton, Tudor P.,	Dim. March, 1894, England. Dim. Oct., 1894, England.
Cope, James,	Dim. June, 1893. Dim. Aug., 1899, Laramie.
Thompson, F. P., U. S. N.,	1893. Mare Island.
Waterman, John H.,	Dim. Aug., 1894, California. Dim. Feb., 1901, California.
Van Deerlin, Erasmus H.,	Dim. Feb., 1895, Nev. and Utah. Dim. June, 1899, Honolulu.
Miel, C. L.	Dim. 1896, California. Dim. Nov., 1907, California.
Johnson, Edwin,	Dim. 1897. Dim.Jan., 1901, California.
Sinclair, Brevard D.,	Ord. 1898. Retired, 1901.

Bishop Graves of The Platte in charge of the Jurisdiction during 1897-98, through last illness and death of Bishop Wingfield. Journal list for this period incomplete—new names appearing on clergy list not fully dated.

Brewster, S. T.,	Dim. 1898, Dallas.
Crook, F. W.,	Dim. 1898, Utah and Nev.
O'Brien, W. J.,	Dim. 1898, Los Angeles. Retired, 1909.
Marsden, T. F.,	Dim. 1899, W. N. Y. Dim. June, 1900, W. N. Y.
Thorn, W. B.,	Dim. May, 1899, Milwaukee. Dim. Dec., 1900, Fond du Lac.
Rimer, W. A.,	Dim. Jan., 1899, Minn. Dim. 1910, California.
Fenton-Smith, W. H.,	Dim. Oct., 1899, California. Dim. May, 1903, Honolulu.
MORELAND, WM. HALL, D.D.	Consecrated Bishop Jan. 25, 1899, S. F.
Cutting, Marshall G.,	Dim. Nov., 1899, Tokyo. Dim. Oct., 1902, California.
Powell, W. R.,	Dim. July, 1900, Oregon. Dim. 1902, Oregon.
Earle, Edw. H.,	Dim. Dec., 1900, Mich. Dim. Jan., 1902, Minn.
Burleson, A. L.,	Dim. Dec., 1900, W. Texas. Dim. June, 1909, Mexico.
Eastman, H. Clay,	Dim. Dec., 1900, Colo. Dim. Feb., 1912, Chicago.
Mitchell, A. L.,	Dim. Jan., 1901, Los Angeles. Dim. 1812, California.
Dawson, Isaac,	Dim. Feb., 1901, Oregon.
Tuson, Wm.,	Dim. April, 1901, Duluth. Retired, 1907,

Wilkins, Lewis M.,	Dim. May, 1901, W. Missouri. Dim. Oct., 1907, Albany.
Saunders, Nelson,	Dim. May, 1901, Los Angeles. Dim. July, 1904, California.
Clark, Walter B.,	Dim. Sept., 1901, Spokane. Dim. March, 1903, California.
Couper, W. Edgar,	Dim. Sept., 1901, Minn. Dim. 1904, California.
Dickinson, Thos.,	Dim. Dec., 1900, Qu'Appelle, Canada. Dim. May, 1901, Nova Scotia.
*Unsworth, Samuel,	1908, W. Nevada.
*Stewart, W. H.,	1908, W. Nevada.
*Bellam, T. L.,	1908, W. Nevada.
*Davis, G. R.,	Dim. Dec., 1903, Carson, Nev.
Holt, D. E.,	Dim. Oct. 18, 1901, Miss.
Scott, O. St. John,	Dim. Jan. 27, 1902, Wash. Dim. Dec., 1903, California.
Bowen, F. C.,	Ord. April 8, 1902, N. Cal. D. Aug. 18, 1913, N. J.
Macnamara, A. E.,	Dim. May 21, 1902, Spokane. Dim. Aug., 1904, Dallas.
Skene, John D.,	Dim. May 28, 1902, Conn. Dim. 1906, Conn.
Gibbs, U. H.,	Dim. June 5, 1902, Minn. Dim. 1904, Oregon.
Hawken, W. H.,	Dim. Aug. 11, 1902, W. N. Y. Dim. 1910, California.
Darneille, B. J.,	Dim. Sept. 17, 1902, Salt Lake City. Dim. 1912, Los Angeles.
Ramsay, H. A. R.,	Dim. Nov. 8, 1902, California. Dim. Jan. 23, 1908, California.
Douglas, W. Taylor,	Dim. Nov. 28, 1902, Mont. Dim. Oct., 1907, W. Colo.
Wallace, D. Douglas,	Dim. Feb. 20, 1903, Salt Lake City. Dim. 1906, Honolulu.
Maslin, Thos. Paul,	Ord. Sept. 16, 1903, Reno Nev. Dim. May 27, 1904, Hankow.
Glover, A. Kingsley,	Dim. Oct. 26, 1903, Oregon. Dim. 1906, Los Angeles.
Farrar, Chas E.,	Dim. Dce. 10, 1903, Duluth. Dim. 1905, Olympia.
Morgan, Sidney H.,	Dim. March 9, 1904, Honolulu. 1905, Olympia.
Renison, Robt.,	Dim. April 6, 1904, New Mex. Dim. 1906, Los Angeles.

*These four names came onto this list through the act of union by which the General Convention joined Western Nevada with Northern California to form the new district of Sacramento in 1899.

Swan, Geo. Edw., - Dim. July 18, 1904, California.
Dim. 1912, California.

Macfarlane, R. L., - - - Dim. Oct. 14, 1904, W. N. Y.

Powell, C. L., - - - - Dim. Feb. 15, 1905, S. D.
Dim. 1909, Minn.

Cresser, H. A., - - - - - Dim. Sept. 21, 1905, Florida.

Cash, W. A., - - - - Dim. March 9, 1906, Neb.
Dim. 1913, to S. D.

Boyd, Thos. P., - - - - Ord. March 7, 1906, N. Cal.

MacGovern, James T. - - Dim. March 14, 1906, Neb.

Mills, Samuel, - - - - Dim. June 1, 1906, Neb.
Dim. 1913, to Calif.

Adams, Henry T., - - - Dim. June 27, 1906, Okla.
Retired, 1912.

De La Rosa, William, - - - Dim. July 16, 1906, Niagara.
Dim. 1912, Niagara.

Fatt, Fred H., - - - - Dim. Jan. 11, 1907, Niagara.
Retired, 1910.

Booth, Daniel T., - - - Dim. Oct. 10, 1906, Los Angeles.
Retired, 1911.

Hazlett, A. L., - - - - Dim. June 20, 1907, Colo.
1907, Virginia.

Hori, Rukuro, - - - - Ord. March 10, 1907, N. Cal.
Dim. 1912, Osaka.

Hitchcock, C. M., - - - Dim. March 27, 1907, Olympia.
Retired, 1913.

Ruge, C. F., - - - - - Dim. April, 1907, Milwaukee.
Dim. 1912, Atlanta.

(1907-8, separation of Western Nevada from Northern California.)

Maimann, Chas. Eiler, - - Dim. Dec. 18, 1907, Fredericton, N. B.
Dim. Feb., 1909, California.

Perks, Harry, - - - - Ord. March, 1908, N. Cal.

Brun, E. U., - - - - Dim. March 25, 1908, Louisiana.
Dim. Sept., 1909, Duluth.

Baker, Geo. T., - - - - Dim. Jan. 12, 1909, California.
Dim. 1910, Long Island.

Mills, Samuel, - - - - Dim. Oct., 1909, Nevada.
Dim. 1913, California.

Diggs, Benjamin E., - - - Dim. Nov. 26, 1909, Quicey.
Dim. June 16, 1913, California.

Barrett, John, - - - - Dim. Nov. 29, 1909, Pittsburg.

Osborn, Ernest A., - - - Dim. Jan. 18, 1910, Long Island.

Smith, J. Augustine, - - - Dim. May 14, 1910, S. Ohio.
Dim. 1910, Los Angeles.

Shea, John E., - - - - Ord. May, 1910.

Atwill, J. R., - - - - Dim. May, 1910, Duluth.
Dim. 1913, Los Angeles.

Wright, John M., - - - Dim. Aug. 1, 1910, Long Island.

Baxter, Irving E., - - - Dim. Dec., 1910, Kansas.

Baird, Edw. J., - - - - Dim. Feb., 1910, Okla.
Dim. Sept. 10, 1914, S. Ohio.

Kajitsuka, Peter K., - - - Ord. March 8, 1911, N. Cal.

Cockroft, Frank N., - - - Dim. April, 1911, Montana.

Denhardt, Thornton T., - - Dim. April 13, 1911, Utah.

Baynton, James A., - - - Dim. June 16, 1911, W. Mich.
Dim. May 5, 1914, Michigan City.

Bellis, Wm. Benson, - - - Dim. Oct. 10, 1911, Fredericton.
Dim. Oct. 17, 1914, San Joaquin.

Bell, Arthur W., - - - Dim. Dec. 29, 1911, S. D.

Bradley, Ernest B., - - - Dim. Feb. 19, 1912, California.

Cook, Fletcher W., - - - Dim. Feb., 1912, California.
Dim. April 20, 1914, California.

Foster, Bert, D.D., - - - Dim. Aug. 3, 1912, Long Island.

Lake, Clarence H., - - - Dim. Oct. 9, 1912, Olympia.

Spencer, Irving, - - - - Dim. Feb. 1, 1913, Fond du Lac.
Dim. 1913,California.

Snow, Philip G., - - - - Dim. Feb. 1, 1913, Kearney.

Rigby, Wm., - - - - Ord. Feb. 8, 1914.

Short, Wm. S., - - - - Dim. Sept. 1, 1913, Honolulu.

Cowan, John J. - - - - Dim. Nov. 13, 1913, N. D.

Rifenbark, Mark, - - - Dim. Nov. 6, 1914, Idaho.

Holt, Wm. Therrel, - - - Ord. May 26, 1915.

Appendix C—Diocese of Los Angeles

Prepared Mainly by the Historiographer of Los Angeles

Note. In this List of the Clergy of the Diocese of Los Angeles canonically resident, those transferred to it at the time of its organization from the Diocese of California, appear first, and then follow in alphabetical order the names of such as have entered the Diocese since then. The manner and date of discontinuance of connection with this Diocese, whether by death or letter dimissory, is indicated on the line underneath. Information as to the positions held by the several clergy in the Diocese, or in the mother Diocese, may be obtained through the Index. See Preface at beginning of this Appendix.

JOHNSON, JOSEPH HORSFALL, D.D., Consecrated Bishop Feb. 24, 1896.

Adams, F. W., - - - - From California, Dec. 3, 1895.
D. Nov. 17, 1912.

Browne, J. D. H., - - - From California, Dec. 3, 1895.

Burrows, W. B., - - - - From California, Dec. 3, 1895.

Camp, H. J., - - - - From California, Dec. 3, 1895.

Clark, A. S., - - - - From California, Dec. 3, 1895.
To California, Sept. 28, 1901.

Deyo, Geo. N., - - - - From California, Dec. 3, 1895.

Dotten, M. C., Ph.D., - - - From California, Dec. 3, 1895.

Dyer, W. H., - - - - From California, Dec. 3, 1895.

Easter, J. D., D.D., Ph.D., - - From California, Dec. 3, 1895.
D. Jan. 5, 1912.

Gallaudet, S. H. S., - - - From California, Dec. 3, 1895.

Fletcher, Alfred, - - - From California, Dec. 3, 1895.

Gray, John, - - - - - From California, Dec. 3, 1895.
To Fla., Oct. 22, 1893.

Hall, Wyllys, D.D., - - - From California, Dec. 3, 1895.
To California, March 14, 1898.

Hartley, Benj., - - - - From California, Dec. 3, 1895.
To W. Colo., March 22, 1898.

Hills, E. M. W., - - - - From California, Dec. 3, 1895.

Jacob, W. E., - - - - From California, Dec. 3, 1895.
D. Jan. 4, 1914.

Jessup, L. Y., - - - - From California, Dec. 3, 1895.

Judd, Henderson, - - - From California, Dec. 3, 1895.

Loop, C. F., - - - - From California, Dec. 3, 1895.
D. 1900.

Mackenzie, D. F., - - - From California, Dec. 3, 1895.

Marriott, W. H., - - - - From California, Dec. 3, 1895.
D. Aug. 2, 1902.

Merlinjones, I. M., - - - From California, Dec. 3, 1895.
To Texas, April 23, 1900.

O'Brien, W. J., - - - - From California, Dec. 3, 1895.
To N. Cal., Aug. 30, 1898.

Parker, Octavius, - - - From California, Dec. 3, 1895.

Ramsay, Wm. H., - - - From California, Dec. 3, 1895.
D. Oakland, Cal., Dec. 2, 1914.

Restarick, H. B., - - - From California, Dec. 3, 1895.
Consecrated Bishop, July 2, 1902.

Robinson, George, - - - From California, Dec. 3, 1895.
D. Oct. 3, 1908.

Shearman, W. D. U., - - - From California, Dec. 3, 1895.
D. Feb. 9, 1902.

Spencer, U. H., - - - From California, Dec. 3, 1895.
D. Jan. 9, 1902.

Taylor, B. W R., - - - From California, Dec. 3, 1895.
To Ohio, Nov. 6, 1903.

Trew, A. G. L., D.D., - - - From California, Dec. 3, 1895.
D. Jan. 8, 1915.

Walters, Edmond, - - - From California, Dec. 3, 1895.

Wren, S. M., - - - - From California, Dec. 3, 1895.

Brown, H. A., - - - - From California, Dec. 3, 1895.

Chase, Waldo F., - - - From California, Dec. 3, 1895.

Dearing, Wm. S., - - - From California, Dec. 3, 1895.

Gushee, R. H., - - - - From California, Dec. 3, 1895.

Atwill, John R., - - - - From Sacramento, Feb. 13, 1913.

Badger, Henry L., - - - From Olympia, June 25, 1903.
D. Dec., 1909.

Badger, Norman N., - - - From Spokane, Oct. 31, 1906.

Barnes, Chas. L., - - - - From Milwaukee, Feb. 16, 1903.

Bentham, Chas. E., - - - D. Dec. 29, 1914.
From Conn., 1903.

Benedict, D. S., L.L.D., - - - From W. Mich., Feb. 13, 1909.

Blaisdell, Chas. F., - - - From Mo., Feb. 11, 1909.
To Mo., Oct. 7, 1912.

Bliss, W. D. P., - - - - From Mass., Feb. 6, 1899.

Bode, Arnold G. H., - - - To L. I., Feb. 7, 1903.
From Wyo., Oct. 31, 1913.

Booth, Daniel T., - - - From Minn., May 31, 1902.

Booth, Lawrence N., - - - From Minn., May 16, 1901.
D. June 3, 1903.

Brown, Alfred H, - - - From Albany, Sept. 2, 1901.
To N. Mex., Aug. 23, 1905.

Bugbee, Franklin U., - - - From California, Oct. 22, 1909.

Butler, Alfred A., D.D., - - From Minn., May 23, 1908.

Bowers, Herbert E., D.D., - From Taxas, Nov. 7, 1907.
LL.D., - - - - - Died.

Cameron, Jas. I. H., - - - From Conn., Jan. 20, 1903.

Chase, Rufus S., - - - - From Mass., Nov. 9, 1912.

Church, Ransom M., - - - Ord. Priest, Dec. 23, 1900.
To Cent. N. Y., Oct., 1903.

Cleghorn, Walker T., - - - From Ark., Feb. 2, 1910.

Cleveland, Wm. J., - - - From S. D., April 3, 1909.
D. Nov. 23, 1910.

Collins, Henry C., - - - From E. Ore., Feb. 1, 1910.
To On., Nov. 9, 1911.

Cornell, Geo. H., D.D., - - From S. D., March 27, 1908.

Cochran, Wm., - - - - From Mass., Nov. 9, 1912.

Cossitt, Fred B., - - - From Cent. N. Y., May 23, 1899.
D. July 22, 1911.

Dalrymple, Louis R., - - - From Salt Lake, May 13, 1902.
D. Jan. 30, 1904.

Davidson, Geo., - - - - From Wyo., April 9, 1913.

Davis, Benj. J., - - - - From Cent. Penn., Feb. 9, 1904.

Darneille, Benj. J., - - - From Sacramento, Dec. 17. 1192.

Dodd, Arthur C., - - - - From California, Nov. 2, 1909.

De Garmo, Chas. H., - - - From Penn., Oct. 13, 1905.

De Wolf, Erastus, - - - From W. Texas, Nov. 9, 1904.

Deuel, Chas. E., - - - - Dim. July 1, 1914, from Chicago.

Doggett, Walter H., - - - From Laramie, June 16, 1902.
To. W. Colo., March 12, 1909.

Dowling, Geo. T., D.D., - - To N.Y., Oct. 30, 1905.

Eley, George, - - - - Ord. Priest, Sept. 11, 1898.

Evans, John A., - - - - From Md., April 24, 1900

Forrest, Douglas F., D.D., - From W. Va., Oct. 11, 1897.

French, Chas J., - - - Ord. Priest, Sept. 11, 1898.
To Ariz. and N Mex., May 15, 1903

Glover, Alfred K., - - - From Sacramento, May 21, 1906.

Gooden, Robt. B., - - - Ord. June 18, 1904.

Gillmor, David Todd, - - - Ord. Priest, Feb. 2, 1911.

Gray, Harry G., - - - - From Nev., Feb. 5, 1911.

Gallwey, N. B. W., - - - To California, Nov. 30, 1900.

Griffith, G. Taylor, - - - From Olympia, July 28, 1909.
To Chicago, March 18, 1913.

Gould, Romeo, - - - - Ord. Sept. 13, 1903.
To Newark, March 23, 1904.

Hall, A. Ludwig, - - - Ord. May 29, 1901.
To Honolulu, May 31, 1904.

Hanson, H. S., - - - - Ord. Nov., 1895.
To California, April 27, 1898.

Hartley, Benj., - - - - From Colo., Jan. 6, 1900.
D. June 12, 1912.

Hall, A. Ludwig, - - - From Honolulu, Aug. 1, 1912.

Henstridge, F. T., - - - From Cent. N. Y., Feb. 6, 1907.
To Cent. N. Y., March 25, 1912.

Hibbard, Chas. H., D.D., - - From Newark, Nov. 28, 1905.

Hickman, P. H., - - - - From Colo., May 28, 1902.

Hubbard, Wm. F., - - - From Spokane, Feb. 7, 1899.

Howe, Emery L., - - - From Rupertsland, May 24, 1908.

Idleman, L. McK., - - - From Colo., June 3, 1905.

Johnson, Alfred E., - - - From Mass., Oct. 24, 1900.
To R. I., 1903-04.

Juny, Fred A., - - - - From Springfield, Oct. 1, 1908.

Johnson, Fred. F., - - - From Colo., April 24, 1899.
To W. Mass., Dec. 1, 1904.

Lee, Baker P., - - - - From Lexington, May 17, 1905.

Lee, Barr G., - - - - From Ariz., July 18, 1902.
To Ore., May 24, 1905.

Learned, Leslie E., D.D., - - From Newark, Nov. 2, 1908.

MacCormack, Wm., D.D., - - From L. I., June 13, 1898.

Mackintosh, R. O., - - - To Wyo., July 17, 1912.

MacClean, Wm. A., - - - From New Westminster, Mch. 1, '09.
To California, Jan. 13, 1912.

MacDuff, Alex. R., - - - From Lahore, Feb. 16, 1904.
D. Nov. 4, 1906.

Maison, Wm. E., - - - From Mo., Oct. 27, 1908.

Matthews, Jas. S., - - - From La., May 22, 1901.

Messias, Gerald R., - - - From Albany, May 21, 1912.

Merwin, Duncan S., - - - Ord. Feb. 1, 1911.

Marshall, Thos. C., - - - From California, June 8, 1904.

McConnell, Joseph, - - - From Ariz., Feb. 26, 1906.
D. Jan. 22, 1911.

Mook, Chas. S., - - - - From Minn., Jan. 6, 1911.

Moore, Melville M., - - - From W. Mo., May 4, 1898.
D. March 10, 1913.

Mitchell, Arthur L., - - - From California, May 27, 1897.
To Sacramento, Nov. 17, 1900.

Mott, Edwin B., - - - - From Cent. N. Y., Jan. 31, 1911.

Morris, Lewis G., - - - From Cent. N. Y., Aug. 14, 1905.
To. W. Mass., Oct. 7, 1912.

Murphy, Chas. T., Jr., - - From Penn., Dec. 16, 1901.

Martin, Marcus H., - - - From W. Mich., June 8, 1898.
D. Dec. 28, 1901.

McCracken, John H., - - - From Conn., June 23, 1898.
To Europe, Oct. 20, 1903.

Mills, Caleb I., D.D., - - - From Colo., March 31, 1913.

Naumann, Chas. W., - - - From Ohio, April 28, 1902.
To S. Ohio, Aug. 25, 1905.

Owens, Timon E., - - - From Olympia, Sept. 28, 1910.

Osborne, Ernest J., - - - To The Platte, June 9, 1898.

Paine, Chas. C., - - - - Ord. June 6, 1897.
D. April 26, 1905.

Perry, John J. P., - - - From Atlanta, March 20, 1912.

Porter, Arch. W. N., - - - Ord. May 4, 1911.

Porter, Angus McKay, - - To Albany, Feb. 11, 1909.

Post, Fred. H., - - - - From Delaware, Oct. 24, 1902.

Pratt, Fred. W., - - - - From New Mex., March 28, 1912.

Prince, Walter F., Ph.D., - - From Pittsburg, June 28, 1912.

Quimby, Henry, - - - - From Conn., Nov. 14, 1907.

Ridgely, Lawrence B., - - From Hankow, May 29, 1903.
To Hankow, May 24, 1905.

Renison, Robert, - - - From Sacramento, Aug. 28, 1905.

Rogers, Edgar M., - - - From Olympia, Feb. 25, 1910.
To Olympia, June 1, 1911.

Runkle, Milton S., - - - From Iowa, Nov. 10, 1903.

Scott, O. St. John, - - - From California, Oct. 16, 1911.
D. Jan. 4, 1913.

Saunders, Nelson, - - - Ord. Feb. 2, 1898.
To Sacramento, May 25, 1901.

Sherman, Stephen F., Jr., - - From W. N. Y. Jan. 16, 1904.
To Mo., March 17, 1906.

Smith, Alfred M., - - - From Penn., Oct. 16, 1905.

Smith, Augustine J., - - - From Sacramento, Oct. 31, 1910.
To L. I., Jan. 1, 1912.

Smith, W. G. W., - - - From W. Texas, Jan. 26, 1910.

Smithe, P. S., - - - - From Nevada, Dec. 12, 1912.

Spalding, Chas. E., - - - From Penn., Jan. 29, 1899.

Stevens, Fred. H., - - - From Minn., Oct. 16, 1908.
To W. Mich., Dec. 16, 1909.

Swan, Geo. E., - - - - From California, July 15, 1912.

Swift, Thos. P., - - - - From L. I., May 8, 1912.

Streator, Ernest Z., - - - From Chicago, July 14, 1903.
To Colo., Aug. 14, 1906.

Stilson, Arthur C., D.D., - - From Iowa, Nov. 11, 1905.

Taylor, Alfred R., - - - From Ohio, July 21, 1906.

Thompson, Harry, - - - From Milwaukee, Aug. 29, 1905.

Thursby, John W., - - - From Algoma, April 5, 1906.

Van Deerlin, E. J. H., D.D., - From Olympia, Aug. 12, 1904.

Walters, Arthur L., - - - Ord. June 13, 1909.

Wilson, Harry, - - - - From Milwaukee, Nov. 23, 1907.

Weymouth, A. B., M.D., - - Ord. Priest May 19, 1898.
To Honolulu, July 4, 1901.

Warner, Geo. A., - - - From N. Y., May 9, 1901.
To Albany, March 15, 1902.

Wise, Daniel W., - - - From Mich., April 25, 1912.

Wilkins, Jeremiah J., D.D., - From Milwaukee, Feb. 23, 1901.

Wotton, Wm. H., - - - From Milwaukee, Dec. 21, 1898.

Windsor, Robt Lloyd, - - Ord. March 8, 1904.

Woodford, Sidney H., - - From Mich., Nov. 10, 1903.

Missionary Jurisdiction of San Joaquin

SANFORD, LOUIS CHILDS, D.D., Consecrated Bishop January 25, 1911.

Crabtree, D. M.,	From California, 1910. Dim. Sept. 24, 1912, Calif.
Dibblee, H. E.,	From California, 1910. Dim. March 6, 1913, California.
Greenwood, W. L.,	From California, 1910.
Hanson, H. S.,	From California, 1910. Dim. Nov. 22, 1911, California.
Hawken, W. H.,	From California, 1910.
Macdonald, G. R. E.,	From California, 1910.
Nicholas, Jonathan,	From California, 1910.
Renison, W. T.,	From California, 1910.
Waterman, J. H.,	From California, 1910.
Webb, W. H.,	From California, 1910.
Wood, L. A.,	From California, 1910.
Wheeler, W. H.,	From California, 1910. Dim. Jan. 19, 1912, California.
Golden, Geo. C.,	Ord. June 7, 1910. Dim. Jan. 2, 1912, California.
Miller, R. O.,	Ord. May 22, 1912.
Evans, W. H.,	Ord. June 29, 1912.
Brown, U. E.,	Dim. Dec. 1, 1913, Easton.
Rhames, R. W.,	Dim. Dec. 1, 1911, Tenn.
Hitchcock, Charles,	Dim. Dec. 27, 1911, California.
Williams, W. P.,	Dim. May 17, 1913, Iowa.
Whitehouse, Richard,	Dim. Dec. 1, 1913, Bethlehem.
MacNalty, Ernest Inman,	Ord. Nov. 18, 1914.
Denman, Alfred George,	Ord. May 26, 1915.

APPENDIX D

OFFICIALS OF THE CONVENTION AND DIOCESE OF CALIFORNIA

It is thought that the lists of officials of the Convention and of the Diocese of California as presented in this appendix, will be of sufficient interest and use for reference to warrant the space occupied by them.

(1) Secretaries of the Convention

Mr. Benjamin Burgoyne was appointed secretary of the meeting first gathered in 1850, "for the purpose of organizing the Diocese of California," with C. D. Judah as assistant secretary.

Mr. Burgoyne died before the Convention of 1853 and Mr. J. D. Hawks, of Trinity Church, San Francisco, was chosen in his place, with Major E. D. Townsend of Benicia as assistant secretary. These officials were provided for in the constitution and canons as first adopted.

Their duties are prescribed in the canons and are very important.

Rev. Wm. H. Hill was secretary.....1857-1860
Rev. David F. McDonald assistant secretary.....1857-1860
Rev. David F. McDonald was secretary.....1861
Rev. A. E. Hill was assistant secretary.....1861
Rev. Benjamin Akerly was secretary.....1862-1869

In 1865 it was provided by canon that an assistant secretary, to be a layman, might be appointed by the secretary of Convention. W. I. Kip, Jr., was appointed in 1866 and 1867, Sidney Van Wyck in 1868.

A salary of $25 a month was voted to the secretary in '67—increased to $50 in 1907.

Rev. Elias Birdsall was secretary in.....1869
Edward Barry was assistant secretary.....1869-1872
Rev. W. P. Tucker was secretary.....1869-1872
Watson Webb was the assistant secretary.....1873-1876
Rev. H. D. Lathrop was secretary.....1874-1876
Rev. Chas N. Spalding, secretary.....1877
Jefferson Martenet was assistant secretary.....1877
H. C. Lyon was assistant secretary.....1878-1880
F. W. Van Reynegom was assistant secretary.....1881-1888
Rev. Elias Birdsall was secretary.....1880-1882
Rev. Edward H. Ward was secretary.....1883
Rev. D. O. Kelley was secretary.....1885
Rev. Wm. S. Neales was secretary.....1886-1889
Wm. M. Cubery was the assistant secretary.....1889-1892
Rev. H. D. Lathrop, D. D., was secretary.....1892
Rev. Frank H. Church was secretary.....1893-1895
Col. A. S. Hubbard was assistant secretary.....1893-1894
Geo. H. Hooke was assistant secretary.....1895-1898
Rev. Mardon D. Wilson has been secretary.....1896-1914
James C. Donald was assistant secretary.....1899
Herbert Folger was assistant secretary.....1900
Geo. H. Hooke has been assistant secretary since.....1901

(2) Treasurers of the Convention and of the Diocese

At first it was deemed ample to have treasurers of the several funds of the Convention.* Mr. Joseph Hobson was thus chosen treasurer for the "Episcopal Fund," and Mr. Chas. Gilman treasurer of the "Diocesan Fund," in each case "by concurrent vote of clergy and laity."

In 1853 Mr. David S. Turner was elected treasurer of both the Episcopal Fund and the Diocesan Fund and so continued by annual elections till 1862.

In 1856 the treasurer of the Episcopal Fund reported that no money had been as yet paid into that fund.

B. H. Randolph was treasurer of these funds, 1862-1866.

A treasurer of the Convention, to be elected annually, was provided for in the constitution in 1866, to have custody of all funds belonging to the Diocese, reporting annually to the Convention, and giving bonds to the Standing Committee.

B. H. Randolph was treasurer of the Convention.....1866-1867
Jefferson Martenet was treasurer of the Convention.....1868-1875
Watson Webb was treasurer of the Convention.....1875-1876
Hiram T. Graves was treasurer of the Convention.....1877-1890
W. A. M. Van Bokkelen has been treasurer.....1891-1915

In 1892 an amendment to the Constitution provided that the treasurer of the Incorporation of the Diocese should be ex officio "Treasurer of the Diocese."

W. A. M. Van Bokkelen being at the time treasurer of the Corporation became ex officio the first treasurer of the Diocese, and has so continued to the present time, 1915, making 24 years' continuous and distinguished service, including 1891.

(3) Registrar of the Diocese

This office was created by canon in 1865, to be filled by the Standing Committee, to secure and preserve the journals of this and other dioceses, and other Church documents of value.

The first appointee under this canonical provision was Rev. Benjamin Akerly, in 1865. Through his singularly diligent and methodical management achives of great value and range were secured, catalogued and arranged on shelving in his office at St. John's, Oakland, and annually reported to the Convention.

In the Digest of 1892 the Registrar was provided for in the Constitution, to be elected at each annual convention from among the presbyters, to continue in office till the appointment of his successor.

In 1894-95 because of Mr. Akerly's illness, these archives were removed to the Diocesan House in San Francisco, and placed under the

*At the first meeting for organizing a diocese in 1850, before aught else was done, very properly certain "permanent officers of the Convention" were elected, including C. V. Gillespie as treasurer. However, Mr. Gillespie does not appear to have performed any functions usually associated with his office, and as the "constitution and canons" when adopted did not provide for a treasurer of the convention, he found himself out of office.

care of the secretary of the Convention, then the Rev. Frank H. Church. Mr. Church reported to the Convention of 1895, and published in the Journal of that year (Appendix K) a carefully prepared list of the archives then in his possession.

Dr. Akerly died August 24, 1897, and was succeeded as Registrar by the Rev. David McClure in 1898. In his report to the convention of that year Dr. McClure urged some very practical recommendations for the more careful custody of the archives of the Diocese. "To enable our future ecclesiastical historian," he remarks, "to collect his material, we must do our part now by placing within his reach such facts as cannot be gathered so readily at a future period." Among the greatest losses by the fire of 1906 was the total destruction of the archives of the registrar's office, which has added to the difficulty—or impossibility—of such a compilation of this History as the author had desired to make.

In 1902 Dr. McClure was succeeded by Rev. W. A. Brewer, the present Registrar.

(4) Chancellor of the Diocese

A Chancellor of the Diocese, to be a lay communicant of the Church, annually appointed by the Bishop, who "shall be the adviser of the Bishop in all legal matters," was provided for by canon in the Convention of 1873. In 1892 the chancellor became a constitutional official.

Under these provisions there have been the following chancellors:
John A. Stanly, from .....1873 to 1897
A. N. Drown, from .....1898 to 1911
James P. Langhorne, since 1912

(5) The Standing Committee of the Diocese

The Constitution of the General Convention of the Church, in Article IV, requires the election in every diocese of a Standing Committee to be a Council of Advice for the Bishop, and to be the ecclesiastical authority of the diocese in case of there being no bishop, or the bishop's absence or other disability to act, and also endowing it with many other powers and duties pertaining to the relations of the diocese to the General Church in various canonical provisions.

The Standing Committee exercises also such functions as may be laid upon it by diocesan canons and resolutions of convention. This Committee is thus given the dignity of having at once a national and a diocesan ecclesiastical status, and is, therefore, with reason, looked upon as the most honorable and important of the agencies of administration annually provided for by the canons and in the conventions of the diocese. As its head and spokesman the President of the Standing Committee is endowed with official duties which give him peculiar prominence and responsibilities at times.

It is, therefore, deemed fitting to present here a list of those who have served in that honorable position in this Diocese, as follows:

The first Standing Committee elected on August 1, 1850, after the adoption of the canons, consisted of Rev. Flavel S. Mines, Rev. Dr.

John L. Ver Mehr, Rev. Samual Morehouse, Rev Augustus Fitch, Mr. Charles Gilman, Mr. David S. Turner, Mr. Joseph W. Winans and Mr. Philo H. Perry. The Rev. Flavel S. Mines became the President, serving till his death. This Committee doubtless served its purpose, though strictly speaking it had no canonical status, either in California or toward the General Convention or Church. And besides, none of the clerical members, possibly excepting Mr. Mines, had any canonical residence in California as defined by the constitution and canons of the new "diocese." However, the honor of a place at the head of this list of Presidents of the Standing Committee will be cheerfully accorded to him:

Rev. Flavel S. Mines.....1850-1852	Rev. Theo. B. Lyman.....1873
Rev. Dr. J. L. Ver Mehr..1853-1856	Rev. T. W. Brotherton....1874
Rev. Orange Clark 1856-1857	Rev. H. D. Lathrop.....1875
Rev. Wm. H. Hill.....1858-1859	Rev. Elias Birdsall 1876
Rev. S. C. Thrall.....1860-1862	Rev. H. W. Beers, D.D...1877-1889
Rev. C. B. Wyatt.....1863-1868	Rev. R. C. Foute.....1890-1903
Rev. T. W. Brotherton...1869-1872	Rev F. W. Clampett, D.D., 1904-1906

Rev. John Bakewell, D. D. since 1907.

(6) Directors of the Corporation of the Diocese

Financially the most responsible officials in the Diocese, and increasingly so, great care should be taken in their selection. They are seven in number elected annually by the Convention, though since about 1901 the Bishop has been ex officio a director. There is no restriction as to clerical and lay eligibility; but the major number have always very properly been laymen. The treasurer of the corporation is ex officio treasurer of the Diocese (See Chapter XII).

Aside from the Bishop the Directors since the formation of the Corporation in 1887, have been as follows: the first board consisted of Dr. H. W. Beers, Rev. D. O. Kelley, Geo. W. Gibbs, C. V. Gillespie, Col. Mendell, U. S. A., and A. N. Drown. No change till '90, when Rev. J. S. Reed and J. F. Houghton took the places of Dr. Beers and Mr. Gillespie; in '91 W. E. Dean took Houghton's place. In '92 Rev. F. J. Mynard took Mr. Kelley's place and Rev. R. C. Foute and C. V. S. Gibbs were elected, and Reed and Dean were dropped. In '93 Rev. D. O. Kelley was again elected, and has continued to the present time (1915) and Mynard dropped; John A. Wright also took C. V. S. Gibb's place. In '96 Rev. Geo. E. Walk, A. H. Phelps and W. E. Dean were elected in place of Mendell, Foute and G. W. Gibbs. In '97 W. A. M. Van Bokkelen was elected in place of Dean, and has continued to the present, 1915. In '93 Dean was again elected and Walk left off. In '01 Rev. J. A. Emery was elected in place of Dean, and still continues. In '02 Herbert Folger took place of Wright. In '04 Francis Avery and W. E. F. Deal were elected in place of Phelps and Folger. In '05 Wm. H. Crocker was elected in place of Avery, and has remained till the present, 1915. In '06 D. H. Kane was elected in place of Deal. In '07 John Landers succeeded Kane. In '11 A. C. Kains was elected instead of Mr. Drown, who had died, and is still on the board. In '13 Landers was again elected but declined to serve, and Geo. B. Scott was elected by the board to fill the vacancy, and in '14 he was elected by the Convention.

The Bishop of the Diocese was regularly elected president by the board of directors till '12, when at the desire of Bishop Nichols Archdeacon Emery was elected president.

There have been but two secretaries, A. N. Drown till 1898, and D. O. Kelley since then. The "Investment Committee," the most important and responsible agency in the board, has always been carefully constituted of conservative men, such as A. N. Drown, W. A. M. Van Bokkelen, Wm. H. Crocker, A. C. Kains and Archdeacon Emery. For a number of years H. T. Graves was treasurer, but since 1891 W. A. M. Van Bokkelen has been the invaluable treasurer.

(7) Deputies in General Convention from the Diocese of California 1856-1913

Contribution, by request, of the Rev. Bayard Hale Jones, M. A.

Only the names of those actually in attendance are given.

Clerical.	Lay.
1856.	
Orange Clark, D.D.	Edward Stanly.
C. B. Wyatt,	J. W. Wilde.
E. W. Hager.	E. D. Townsend.
I. W. Chapen.	L. F. Reed.
1859.	
W. H. Hill.	Joseph W. Winans.
S. C. Thrall.	Edward Stanly.
1862.	
F. M. McAllister.	
S. C. Thrall.	
H. Goodwin.	
1865.	
F. M. McAllister.	Julian McAllister.
James Cameron.	J. Ferguson.
1868.	
C. B. Wyatt.	B. H. Randolph.
	J. W. Hammond.
	David S. Turner.
1871.	
J. Lloyd Breck, D.D.	Joseph Boston.
Theo. B. Lyman, D.D.	
T. W. Brotherton.	
Benjamin Akerly.	
1874.	
Elias Birdsall.	Watson Webb.
Hobart Chetwood.	Thomas Walsh.
Giles A. Easton.	Samuel C. Gray.
Wm. L. Githens.	

Clerical.	Lay.
1877.	
Hiram W. Beers, D.D.	Wm. F. Babcock.
Wm. H. Hill.	Geo. W. Gibbs.
Wm. H. Platt.	W. H. Stephens.
Alfred L. Brewer.	John A. Stanly.
1880.	
Wm. L. Githens.	John Wigmore.
Hiram W. Beers, D.D.	A. N. Drown.
Wm. H. Platt.	D. S. Payne.
D. O. Kelley.	W. H. Boothe.
1883.	
Elias Birdsall.	A. M. Lawyer.
Hobart Chetwood.	Jefferson Martenet.
Edw. B. Spalding.	W. F. Peabody.
James Abercrombie.	W. H. Stephens.
1886.	
Hiram W. Beers, D.D.	A. M. Lawyer.
Hobart Chetwood.	Geo. W. Gibbs.
Robt. C. Foute.	Jos. G. Eastland.
Edw. B. Spalding.	Ralph W. Kirkham.
*A. G. L. Trew.	

(*Took Mr. Foute's place on 13th day.)

1889.	
Hobart Chetwood.	D. Cleveland.
Elias Birdsall.	Geo. W. Gibbs.
E. B. Spalding, L.H.D.	J. G. Eastland.
A. G. L Trew, D.D.	H. T. Lee.
	*W. Babcock.

(*Took Mr. Gibbs' place on 6th day.)

1892.	
Rob. C. Foute.	W. A. M. Van Bokkelen.
E. B. Spalding, L.H.D.	C. V. S Gibbs.
H. B. Restarick.	John Wigmore.
Edgar J. Lion.	Wm. B. Hooper.
*Geo. F. Bugbee.	

(*Took Mr. Lion's place on 14th day.)

1895.	
E. B. Spalding, L.H.D.	A. N. Drown.
Rob. C. Foute.	Wm. B. Hooper
H. B. Restarick.	Thomas L. Winder.
A. G. L. Trew, D.D.	J. B. Phillips.
1898.	
Robt. C. Foute.	W. B. Hooper.
E. B. Spalding, L.H.D.	A. N. Drown.
Wm. H. Moreland.	W. A. M. Van Bokkelen.
John A. Emery.	Vincent Neale.
	*Edgar Mills.

(*Took Mr. Hooper's place on 5th day.)

Clerical.	Lay.
1901.	
Robt. C. Foute.	W. B. Hooper.
John A. Emery.	W. A. M. Van Bokkelen.
F. W. Clampett, D.D.	Vincent Neale.
Robt. Ritchie.	Geo. E. Butler.
1904.	
John A. Emery.	A. N. Drown.
F. W. Clampett, D.D.	W. A. M. Van Bokkelen.
Edw. L. Parsons.	Geo. E. Butler.
Mardon D. Wilson.	Chas. D. Haven.
*Hobart Chetwood.	
(*Took Mr. Emery's place on 14th day.)	
1907.	
John A. Emery.	A. N. Drown.
Edw. L. Parsons.	Chas. D. Haven.
N. B. W. Gallwey.	W. H. Crocker
L. C. Sanford.	Geo. W. Hooke.
1910.	
John A. Emery.	W. A. M. Van Bokkelen.
Edw. L. Parsons.	W. H. Crocker
H. S. Hanson.	A. C. Kains.
Chas. N. Lathrop.	A. S. Bacon.
1913.	
John A. Emery.	W. H. Crocker
E. L. Parsons.	A. C. Kains.
C. N. Lathrop.	
H. H. Powell, D.D.	

ALTAR AND REREDOS—GRACE CATHEDRAL CRYPT

APPENDIX E

A CATHEDRAL FORECAST

(From the Bishop's Address, Convention Journal of 1896.)

Of not so immediate need, but still of interest in any far-reaching look ahead, is another matter that, if we are to be an enterprising Diocese, should at any rate come within our purview, as we make plans now for future strengthening and consolidation. In a high ambition to do all we can to advance the true interests of the kingdom of Jesus Christ, we have a safeguard against surplusage of any sort The very conditions of our work here, for the most part, keep it simple and direct. Anything merely fanciful or superfluous sooner or later passes for just what it is and becomes of little account. And so anything that cannot stand the test of permanent worth in establishing souls in the gospel of Jesus Christ, were better not attempted nor mooted. And the world itself is wearying of ill-advised experiments in religion. But with due consideration of all this, I am convinced that our Church in its best and most vigorous work has a place for the Cathedral, and my revered predecessor long ago spoke of it in his addresses to Convention. This is not to say that here and now we should begin to make it an urgent project. It is not even to say that the present Episcopate can realize it. Indeed, there is especial need of going slowly. We have no desire for short and easy roads to it. Cathedral organization should interpret the best interplay of clerical and lay functions in our American Church life and find right adjustment to Diocese and to noble worship and work for Christ's poor and Christ's rich. Cathedral building should be typical of the best architectural genius and of the consecration of outpoured riches for its cost. All this takes time. It was fourteen years after Bishop Horatio Potter brought the matter of a cathedral before the Convention of the Diocese of New York before the definite steps were taken to secure the site, and no public notice has appeared to show that the statutes for the organization have even yet been finally formulated, though years have been given to them by some of the most competent men in the Church. So we can well wait. But to wait patiently is not necessarily to wait indifferently or inertly in so important a matter. There may be approaches to the Cathedral idea, especially from the side of its missionary agencies, and I would recommend that the Bishop and Standing Committee be designated as a permanent committee to consider the matter of a cathedral and report from time to time any matter bearing upon it, with power to take any steps toward it that in their judgment may seem wise and expedient. The Standing Committee always being a representative committee, it would seem that such power could be safely committed to them, should they and the Bishop agree upon any practical step.

From the Convention Address of 1913

In order to give our readers who care for it—and many will—a more complete insight into the purposes in the minds of the Bishop and his

counselors as they work out the plan upon which the California Cathdrel is constituted, a considerable part of the Bishop's Convention address of 1913 is here presented.

The Cathedral as a Seat of Ministration

It need only be noted here that being the seat of Ministration, there is a sense in which it is the Bishop's Church, but while this is both in theory and practice an essential of the situation to symbolize the official seat of duly constituted authority, still the Cathedral, thank God, is more of a sphere for moving than for sitting down in a seat, for service than for session, for ministration than for administration, for nomen oneris than for nomen honoris. And I believe the only bishops you will find joined hard and fast to Cathedral thrones as their idols are those effigied and moulded or chiseled to their seats in bronze or marble, as memorials. . . .

Cathedral Vision

Thus far we have tried to recall what has been done. We have simply dealt with the part of the dream that has "come true." As long as we do that we stand on sure ground. The century and especially the Californian asks for results. And that is a good policy to pursue in Church as well as in other affairs. Study all around a matter, experiment, keep truly about what you think ought to be done and can be done and when anything is really demonstrated tell of it but let the equations and processes go. So with vision. If you think you see a thing or two do not stop to argue about it with all the queries and fancies and formidable things that get in the way, but go ahead without fuss, quietly and constructively, and see whether any of the vision can be made actual. If not, try to think of another practical outcome. If the vision proves itself, nothing more need be said. And a great many things in the Church with a fair trial explain "themselves." With many helpful volumes written of what might, could, would or should be done with cathedrals there is steady progress in what is done. We might cite the sagacious estimate made over forty years ago by Bishop Westcott of cathedral opportunity, and we remember that he was a seer who had the familiar maxim:

Vita Hominis Visio Dei!

"Four great principles," he says, "as it seems underlie the constitution which is outlined in all cathedral statutes. Two contain the theory of cathedral life; two contain the theory of cathedral work. The life is framed on the basis of systematic devotion and corporate action; the work is regulated by the requirements of theological study and religious education."

Here in epitome is the real genius of cathedral aspiration And the best achievements to justify the cathedral systems to modern as well as to earlier generations could easily be shown to be those on the four lines indicated. These fourfold aims afford the working theory as they give the clue for the validity and efficiency of statute making. They are, as it were, the very cellular tissue for healthy cathedral growth. They carry the life properties of the very sunshine of God's presence

into the vital needs of humanity. And cathedral ideals which move on any less aspiring plane will lose much and be criticized much, but those which lift themselves to this true elevation will find negligible no content of a worshipping vision of God nor of high enthusiasm for man, and so disarm and win the critic. And so a true cathedral life as a vision must be far and above everything else our utmost concern in this whole cathedral outlook and our most cherished possession as a cathedral consciousness. By the blessing of God we can house that in a crypt as well as in the greater fane. Plans there are which can be detailed later for using it for Church and civic unity and promotion, and so making it a true cathedral rallying point in fact and in the estimation of our fellow Christians and fellow citizens.

And by His blessing we can patiently wait and work for its fuller and fuller manifestation on the great lines of worship and work we have indicated. And with such an ideal of worship inspiring work and word expressing worship, with such a true blending of the Λειτουργια of the Sanctuary and the ΔΙΑΚΟΝΙΑ of service to fellow man, we need not stop to discuss whether Cathedrals are not superfluous in this practical utilitarian age, or whether they are not in danger of becoming an Episcopal fetich.

The Cathedral Beautiful

Sentiment is already building itself into the foundation walls of the Cathedral, as it made potent the princely gift of the site. Together with the religious sentiment which is to invest all the structures, family sentiment is expressing itself in making the Crypt a "Founders' Crypt" by associating suggestively the Cathedral Foundations with the names of founders of our Church and commonwealth in California and friends now interested, by generous gifts towards the building fund, to be noted in the Crypt itself and in the Cathedral "Book of Remembrance." Members of the following families have already heartily co-operated in this (and other families have it under consideration), viz., the Allen, Arundel, Bourn, Brown, Carolan, Crocker, Mintzer, and Tevis families. In a few months we hope to occupy the Crypt, which will provide both for worship and for meetings for other purposes when large space is needed. With that unit of construction the building operation must rest for the present. And if for some of us it must rest there during our earthly days we can well be content and thankful for what God has already wrought. But for the San Francisco that is to be and the Church in it that is to be, one day will come the glad realization of unit after unit of the successive parts of the plan until the whole picture prophecy of the elevation crowns this acropolis with its beauty. Out against the sky-line at Assisi stands boldly the first Gothic church built in Italy. It is fitting that in the city which bears the very name of that Church, San Francisco, another Gothic symbol of religious aspiration should be in lofty projection. Every signal tribute to religion that can stand out among the other landmarks of commerce or art or pleasure or home is a direct civic accrediting. Dr. Bushnell, whose traditions were those of the plainer houses of worship in New England, was so affected by his visits to cathedrals of the old world that he said, "I have observed a hundred times that the sublime requires the unknown as an element. A cathedral should never be finished." How many in the

years to come may find impressions that last as they are able to lift up their eyes from bay or boulevard to cathedral by day and luminous cross by night! We cannot expect now to see how it is all to be accomplished, but large-hearted San Francisco and its large-hearted Churchmen can be depended upon to do large things. The old Grace Church itself had many evidences of that. By the happy thought of the rector at the time of the great fire, the Rev. David Evans, fragments of the marble altar of Grace Church were gathered out of the ruins after the destruction and inserted in the altar before us in this Pro-Cathedral. That altar, as some of you will recall, was one of the most costly in the country, originally made to exhibit at a great exposition. An interesting fact connected with it is illustrative of what I believe will be found as typical of others of large means of our Church people in their generation. The late Mrs. Emily Josephine Scott Wilson, of loving memory, when traveling abroad was asked by her husband, the late Mr. Samuel Wilson, one of the most distinguished members of the San Francisco bar, to purchase for herself, as an anniversary gift, a necklace of rare jewels. "May I use the same sum to put a new altar in Grace Church?" was her response. And with ready acquiescence on her husband's part, her wish was gratified and the Altar wonderfully beautified both the sanctuary and her thought for her Church. That spirit will build Grace Cathedral in good time.

Proving By Doing

"Prove all things, hold fast that which is good" must apply in Cathedral progress as well as that of the individual. It must demonstrate its helpfulness to every congregation in the Diocese more than it theorizes about it. It must show, as I believe it can, with an intelligent and ingenuous attitude towards its real aims and provinces, that on the one part it is competent to strengthen the hands of every clergyman in the Diocese, and on the other part that it can be made, as Sabatier says of cathedrals of an earlier period, "A great lay Church."

We might say pursuant to the Scriptural metaphor, If there is good heart action all the members will rejoice with it. Young and old in the Diocese should come to regard this as their common possession and common hearthstone pride, the central parish of every parishioner loyal to his own immediate altar, the sanctuary in solidarity for every priest and pastor.

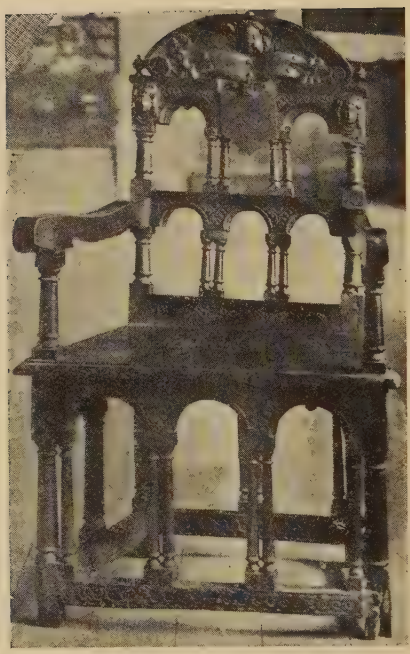
One who in his time was in many respects the leading presbyter and rector in the American Church as well as a most hospitable and earnest student, advocate and promoter of our principal American Cathedral—the late Dr. William R. Huntington—wrote of one kind of cathedral opportunity (which may be in evidence of many other practical points of view), especially true of this city and immediate vicinity covered over with apartment houses: "In all our large cities there is a steadily increasing population of unattached Christians. They live for the most part concealed in flats and are exceedingly inaccessible to the shepherds of souls. I believe that the cathedrals which are springing up all over the country have a special ministry of their lost sheep and will draw them out of their hiding places more effectively than any magnet that has yet been tried." And he speaks in the same connection of "the ecclesiastical hospitality which somehow the word cathedral suggests."

If at this time of our first meeting in cathedral precincts I have felt it opportune to give this pertinent topic extended attention to the exclusion of questions of a general character, and followed briefer references to it in former addresses with this fuller cathedral record, it is the exception to the usual tenor of my annual address to take up all the time upon local matters. Justified as it seems to me both by the occasion and by the fact that the best cathedral instinct itself looks for the ultimate provision among other things of positions of leisurely scholarship for experts especially trained to deal with those very passing questions. And it is no mere dream to look forward to a time when in successive generations vital messages will be heard by multitudes within those walls upon their vital issues. Then in evidence of one far famed California interest there is the colossal Prayer Book Cross in Golden Gate Park to stand as a way-mark for the wider Church. So our Cathedral will be monumental of the earliest fixing of a cathedral seat for our whole Church in this land, and there should be and undaubtedly will be some permanent record of the fact built within its walls.

The very name we should treasure. "By the grace of God we are what we are" is full of corporate as well as personal assurance. In all humility we have leaned upon that grace. In all confidence we turn to it for so much that remains to be accomplished, relying upon its sufficiency if we do our present part. Grace Cathedral it most assuringly is —Grace Cathedral it can ever hope to be.

"And so on us at whiles it falls, to claim
Powers that we dread, or dare some forward part,
Nor must we shrink as cravens from the blame
Of pride in common eyes, or purpose deep;
But with pure thoughts look up to God, and keep
Our secret in our heart."

William F. Nichols.



Chair now in the Bodleian Library in Oxford, made from the timbers of the "Golden Hinde", Francis Drake's Ship, which was at Drake's Bay in 1579, and of which the Rev. Francis Fletcher was the Chaplain.

When the "Golden Hinde" was too far decayed to receive repairs a sufficient quantity of sound wood was preserved to be converted into a chair which was presented to the University of Oxford (by Charles II) with the following verses (on a silver plate) by Cowley:

To this great ship which round the world has run,
And watched in race the Chariot of the sun;
This Pythagorean ship, (for it may claim
Without presumption so deserved a name),
By knowledge once and transformation now
On her new stage, this sacred port allow,
Drake and his ship could not have wished from fate
An happier station or more blest estate,
For lo! a seat of endless rest is given
To her in Oxford, and To him in heaven.

—Abraham Cowley, 1662.
(Barrows' Life of Drake.)

APPENDIX F

FINAL WORD REGARDING GROWTH OF THE CHURCH IN CALIFORNIA

It has seemed to the author that little real satisfaction or significance can be found in frequent statements of growth of the Church as expressed in figures or comparative tables of any sort—for such comparisons are more apt to be odious than fair. In a parish or even a diocese an influx of people from other Church communities, already baptized, confirmed and communicants, drawn by secular opportunities, may rather account for a rapid growth than the zeal and ability of Church ministrations; while a slower growth or a stand-still condition, or even a loss in numbers may result in another parish or even diocese from opposite causes in spite of the utmost faithfulness and patient endurance of local ministrations there. Instances of this might easily be cited. Hence the pages of the foregoing History have been little encumbered with such statements and "reports." There have seemed to be other and more certain witness to faithful service which could be recounted with greater satisfaction.

It has, however, been deemed well at the close of our work to arrange here in order the following partial statements of what appears on the surface as the present spiritual situation of the Church in the field covered by this History so far as figures can be made to tell the story—purposely not so arranged as readily to lend themselves to fruitless comparisons or contrasts. That there has been a large growth of our Church in numbers will be thankfully recognized, in both spiritual and temporal things. The map on page 324 shows this in this way—that its one diocesan unit, has increased to four, and the number of its local parishes and missions from the two or three of 1849 to 265. And what shall be said of the enrolled communicants? They now number, as will be seen, over 27,000 in the whole State of California. But what of the other thousands unregistered in, and not actually attached to, any parish; or of the other thousands still of baptized and confirmed members of the Church who are wanderers outside her fold? What do they witness to as regards faithfulness in the earthly ministers and stewards of our Lord? "Where is boasting then? It is excluded."

Diocese of California

Baptisms Reported—Bishop Kip's Episcopate		18,902
	Bishop Nichols' Episcopate	26,909
	Total number reported	45,811
Confirmations—Bishop Kip's Episcopate		11,280
	Bishop Nichol's Episcopate	19,651
	Total number in the Diocese	30,931
Communicants—Present number reported (1915)		11,247
Parishes—Present number		37
Missions, including unorganized Missions and Stations		61
Clergy in the Diocese—Present number		96

Churches and Chapels—Present number	87
Rectories and Parsonages—Present number	33
Invested Diocesan Funds	$160,551.62

Diocese of Sacramento

Baptisms Reported—Bishop Wingfield's Episcopate	5,302
Bishop Moreland's Episcopate	6,055
Total number reported	11,357
Confirmations—Bishop Wingfield's Episcopate	2,660
Bishop Moreland's Episcopate	4,406
Total number 1874-1914	7,066
Communicants—Present number reported (1914)	3,200
Parishes—Present number	17
Missions and Mission Stations	43
Clergy—Present number in Diocese	38
Churches and Chapels—Present number	47
Rectories and Parsonages	22
Invested Funds of the Diocese	$ 79,097.00
Episcopal Endowment Fund	$65,706.00
Diocesan Endowment Fund	10,391.00
Securities additional	3,000.00
Diocesan real estate, additional	18,000.00

Diocese of Los Angeles

Baptisms Reported—1895-1914	9,298
Confirmations—1895-1914	8,205
Communicants—Present number reported (1914)	10,608
Parishes—Present number	39
Missions and Mission Stations—Present number	37
Churches and Chapels—Present number	76
Diocesan Funds Invested	$ 75,973.89
As follows: Episcopal Endowment	$54,890.54
Disabled Clergy Fund	15,393.76
Widows and Orphans' Fund	5,098.59
Keating Fund	600.00

District of San Joaquin

Baptisms—Reported 1911-1914	598
Confirmations—1911-1914	417
Communicants—Present number, May, 1914	1,954
Parishes—March, 1915	5

Missions and Missionary Stations	26
Clergy—present number in District	19
Churches and Chapels	34
Rectories and Parsonages	11
Invested Funds of the District	$ 4,437.26

As follows:

Episcopal Endowment	$ 333.60
Disabled Clergy Fund	2,487.77
Widows and Orphans' Fund	720.97
Sundry Small Funds	894.02

Note. In the above tables "Mission Stations" include places where Church services are held with more or less regularity, and it may be Sunday Schools and guilds have been started or other steps looking to more definite and permanent work in the future.

Only invested funds belonging to the Dioceses are given, not including such as belong to individual parishes or institutions in the Diocese. In Chapter XII will be found items making up the total for the Diocese of California. For reasons deemed sufficient parochial property, lands and buildings, and such as belong to institutions (hospitals, etc.) are not here listed.

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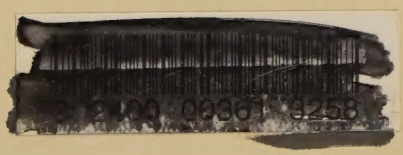
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